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'Micro-credit' brings hope to poor in developing world and North America

Alan Doerksen

TORONTO, BURLINGTON, Ont., WINNIPEG — "Micro-credit" lending is a practice that Christian relief organizations have used for many years in developing countries and which is now being used in North America. Micro-credit involves organizations offering small loans to people who normally would be unable to get loans because of their poverty, illiteracy or lack of collateral. The loans are generally small — sometimes only \$30 — but in some countries, they are enough to help a person get a business started.

World Relief Canada, the relief agency of the Evangelical Fellowship of Canada (EFC), has been running micro-credit programs for five years in countries such as the Philippines, Vietnam, Cambodia, Bangladesh and Colombia. Most of these loans go to groups of people who want to start or ex-



Maritess Durana, a Filipino woman who has started a smoked fish processing and vending business with World Relief loans.

pand a business, says Bruce Syvret, World Relief's director of international programs.

Individuals will come to World Relief for loans and then will be linked with other people who also want loans. "Basically, people are organized into groups of five or six," Syvret explains. "These groups are given training in loan management."

Clients come with their own ideas for businesses. "Most of them will start out very small," explains Syvret. "The first loan is usually for working capital." It may range from \$35 to \$50, to be paid back within four months. Once everyone in a group has paid off his or her first loan, they all qualify for a second one, if needed.

World Relief's micro-loans are much more accessible than bank loans and require no collateral. The programs are run in co-operation with local church-related organizations, says Syvret. "What World Relief does is visit these programs on a regular basis. We give advisory assistance."

The micro-loan program has a good recovery rate. "It depends on how well a program is structured. Some of our partners have 100 per cent recovery." Others have a rate closer to 80 per cent.

"The loans are given out irrespective of religion," Syvret explains, but he adds, "A lot of Christians are participating in the program." He knows of "a lot of testimonies of people be-

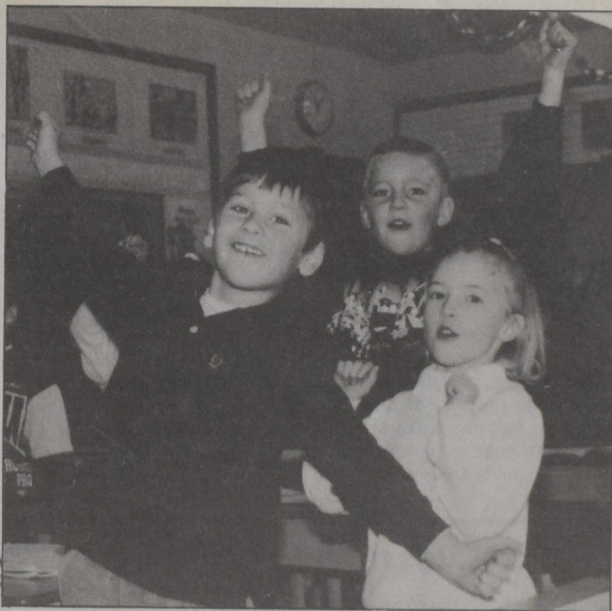
coming Christians as a result of contact with these programs. It's certainly a powerful witness."

Syvret believes micro-credit programs would also work well in Canada. "There's a lot of potential."

The Christian Reformed World Relief Committee (CRWRC) has run micro-credit programs in nearly every See LOANS page 3...

Education Issue 1997

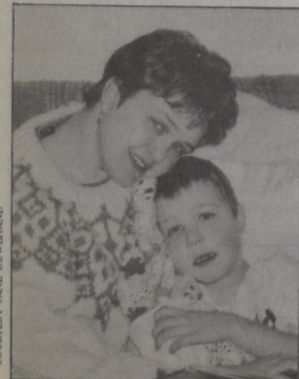
See pp. 9-16



Students at Fruitland Christian School, Fruitland, Ont.

Will Sheldon be first at the finish line?

A young boy and his family struggle with cancer



Joanne Paul with Sheldon

Jane Ouwehand

AGASSIZ, B.C. — This year John and Joanne Paul put up their Christmas tree on November 23 so that their six-year old son, Sheldon, could take part in the fun. Since he has cancer in most of the bones of his body, it was hard to know whether he would live until Christmas.

John brought the saw and pulled the sled into the bush: Sheldon came along to help choose the tree. His sister Jessica helped steady him on the sled since his lower body is paralyzed. When it was time to decorate the tree, Sheldon put up the ornaments at wheelchair height while his sister Karen joined Jessica in decorating the higher branches.

Meanwhile, Reuben, who is almost two, was tucked in for a timely nap. The angel at the top of the tree was made by Sheldon. A family from their church, Mountainview Community [Christian Reformed] Church of Agassiz, stopped by to help celebrate with guitar music and singing, and they read the Christmas story together.

It is not easy to live with leukemia. In 1992 Sheldon was initially diagnosed with cancer, and had completed three years of chemotherapy in September 1995. All was well.

In April 1996 Sheldon experienced excruciating pain in one arm. Doctors discovered a tumor on his spinal cord which See BOY page 2...

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News

Boy with cancer treasured by family, friends

... continued from page 1

was pinching the nerves in that arm. It was not possible to operate in that location. Instead, Sheldon underwent massive chemotherapy treatments.

When the tumor did not respond to even the most toxic chemotherapy, another biopsy was taken on July 10. By that time, Sheldon was paralyzed from the chest down.

In the hospital, John and Joanne learned about dressings, IVs and catheters. They made sure there were crafts and games that Sheldon could do. And they kept in touch with their church, their friends and their extended family. On August 7, Sheldon was sent home from the hospital since there is no cure or hospital treatment that could help him.

No time in heaven

Four days before Sheldon became paralyzed, and when his family learned that there was no medical hope for him, he drew a picture of a racing car at the finish line, coming in first. He himself was the driver, and in the car right behind was his mother, and his dad was in the next car for a close third.

Sheldon's picture won first prize at the local fall fair, and as it turned out, he was able to attend it in person in a motorized wheelchair. He was hampered



Karen and Jessica Paul bike while Sheldon brings home his new wheelchair.

only a little by the rain and the mud.

When Sheldon's grandmother died in February 1996 and his

grandfather in March, there was much discussion in the Paul family about what heaven might be like. Joanne says that they

have had tearful, painful discussions with Sheldon about his separation from them.

They tell him that on earth they will miss him, but when he gets to heaven he will be in a place where we are not limited by time. He will not "have time" to miss them before they are there too.

Sheldon is not afraid to go and be with the Lord, yet he does want to live.

In November, doctors expressed concern about the deterioration of the vertebrae in Sheldon's neck. If there is more deterioration, his neck could break and cause instant death. John and Joanne decided to be with him constantly. Three months later, his bone tumor has not progressed.

Continual support

The Pauls have experienced the love of the community. Bill and Rachel Workman have cared for the Pauls' other children for extended periods of time while John, Joanne and Sheldon were in the hospital. Many have brought over casseroles or baked goods. A local lumber yard donated lumber and a friend built a wheelchair-accessible playhouse in their backyard.

The extended family keeps in touch with phone calls and visits. If it is not possible to

change the facts of Sheldon's leukemia, there is a desire to support the Pauls with love in this difficult time.

Sheldon attends school at the Agassiz Christian School whenever he is well enough. His classmates welcome him enthusiastically and include him in their activities. John or Joanne always accompanies him in the classroom.

Still praying

Sheldon's teacher, Wendy Weaver, says, "His classmates continue to pray for him, that God will heal him from his cancer, and mend his bones so that he can walk again. I am more likely to pray, 'Give him strength.'"

For the Paul family, it is a roller-coaster existence. Some days Sheldon wakes up feeling sick or in great pain. December 8 he was very ill; the doctor said he was likely to die within days. It was time for the girls and John and Joanne to say their goodbyes. Then two or three days later he felt much better and asked if it was a school day and if he could go.

"Sheldon loves life," says Joanne. "He loves to play. He loves to be with other kids his age." This fall Sheldon enjoyed a trip to Alberta to visit relatives with his family. They have also enjoyed a trip to Whistler, compliments of Canadian Pacific Hotels.

"Every day that we still have with Sheldon is a gift," says Joanne, and they do their best to enjoy whatever moments of health Sheldon has.

The medical community is amazed that he is still alive, that he can go to school, and that he has joy and peace with the amount of tumor load in his body.

Nobody knows the day

On Christmas Eve, in the Mountainview church, the congregation sang a Christmas song written by his sister Karen about our eternal hope in heaven in Christ. Christmas Day was not a good day for Sheldon, but he has been to school again in the new year, bringing his morphine and his plush puppy, Sandy, with him.

As Sheldon himself says, "Nobody knows exactly when I am going to go to heaven." But in the meantime, he knows that he is loved and treasured by his family and friends.

Redeemer College offers four new programs

ANCASTER, Ont. (RRCC) — Redeemer College has just announced the addition of four new areas of study to its curriculum: youth ministry; sociology-social work; kinesiology; and recreation.

In the past, students who felt called into ministry with youth felt torn, says the registrar's office via a college press release. "They wanted the specifications

of a Bible college's ministry program; however, they still thought it was important to have an academic university degree which could take them in various directions later in life."

More theory and application

So Redeemer set out to combine the two. The result is a youth ministry stream within a

religion and theology major, integrating academic knowledge with ministry skills.

The combining of social work and sociology is another area in which Redeemer is now providing students with both theory and application in the same program.

Redeemer students have been able to minor in social work. Now, with social work and sociology combined, says the registrar's office, students "benefit from the theories examined in sociology and the applied dimension of social work." Many other institutions do the same, he notes, offering sociology combined with social work or subjects such as anthropology or criminology.

Kinesiology is the study of human body in motion, in muscle groups, how the whole package is put together," explains community and media

relations director Mark Van Beveren. "Students going into physical therapy, for example, would study kinesiology." Redeemer previously had a 10-course major in that subject. Now, a new honors degree is 17.5 courses, giving students "equal opportunity to continue into physiotherapy, sports medicine, athletic training and beyond."

More complements

Van Beveren notes that there is a growing popularity in combining college programs and university degrees. "A recreation major or minor will be very beneficial for students who are considering a career in social work, mission or youth ministry. Other complementary programs include business and psychology."

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FEBRUARY 21, 1997

News

Loans help start, expand businesses

... continued from page 1

country it works in since the early 1970s, reports Rachel Boehm Van Harmelen, communications co-ordinator for CRWRC in Canada. Most people who ask for loans from CRWRC have no access to banks, she says. Many are illiterate and are sometimes forced to borrow money from crooked money lenders who take advantage of their illiteracy by getting them to sign unfair agreements.

Peanut brittle success

Like World Relief, CRWRC works with local organizations that actually give out the loans. Often groups of women or farmers will get together to apply for loans; peer pressure encourages each person to pay them back, says Boehm Van Harmelen. "If they don't pay back, they're hurting the group."

CRWRC's loans are usually \$30 to \$50, depending on the program, country and value of the currency. With their loans, clients start up a wide range of businesses from raising chickens and goats to running a rickshaw service or even a peanut brittle business.

Recently, a Filipino woman named Violeta Bautista started a small business making and selling peanut brittle, with the help of CRWRC loans. After going through three loans, each one progressively larger, her business is now independent and she employs members of her family and other women from the community.

Micro-credit could also help out poor people in Canada, says Boehm Van Harmelen. But Frances McKenzie of World Vision Canada believes such programs are not needed in Canada. "There are a lot of resources in Canada..., all kinds of assistance" for people who need



Agnes Bautista works at the peanut brittle business started by her mother, Violeta, with loans from CRWRC.

work, she says. World Vision offers micro-credit programs in most countries it works in but has no plans to start such a program in Canada.

Small loans in Canada

While many relief organizations offer micro-credit in other countries, only a few groups offer it in North America. One is Calmeadow, a non-profit organization (with no religious affiliation) based in Toronto. Three or four years ago, Calmeadow started two programs offering "micro-loans" to self-employed people, says Daniela Silva, administrative assistant for fundraising and communications. These are Calmeadow Metro Fund (based in Toronto) and Calmeadow Nova Scotia.

Loans for these programs are larger than those offered by relief groups in other countries. They start at \$500, with secondary loans rising to \$1,000 and increasing upwards by \$1000

amounts each time. This is a "peer-group lending program" in which four or five people will receive the same amount of

money. Once they have all paid off their loans, they can apply for their next one. Clients of these programs have used their loans to start up businesses such as lawncare, pottery and candlestick making.

Calmeadow's rate of loan recovery is more than 95 per cent, Silva estimates. The program is useful in Canada because banks here usually don't lend small amounts of money and some people have trouble getting loans because of a bad credit rating, she explains. But these barriers don't apply to Calmeadow's programs.

Empowering people

Mennonite Economic Development Associates (MEDA) offers micro-credit programs in the U.S. as well as in other countries. MEDA's work started in Paraguay 43 years ago and has grown rapidly since then. Last year, MEDA made nearly 20,000 loans totalling \$8 million, says Bob Kroeker, MEDA's director of member relations.

Most of the loans were for less than \$1,000. As a result of last year's loans, "we measured there were 9,300 jobs created," Kroeker reports. "We're very pleased with how God uses our program."

For the past three years, MEDA has run a program in Lancaster, Penn., called Assets. So far, this micro-credit program has helped 69 clients start or expand a business, Kroeker says. One difference between this program and MEDA's overseas programs is that loans for Assets are for more than \$1,000. Assets also offers business training to clients: how to market, keep accounts and inventory.

"We don't seek out Christian clients," says Kroeker, but MEDA prefers to have Christian staff. "We believe we need to help people become sustainable. Business skills are a gift from God. We should be empowering other people through business loans. We feel that's how we can best help people."

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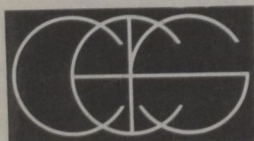
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Editorial

Why do you send your child to the Christian school?

I visited a dozen or so members of the local Christian school society a few weeks ago in order to conduct a survey on behalf of the board. One of the questions asked was: "Why do you send your child to the Christian school?" Among the answers I received was one that stood out because it was so frequently given. The parents were glad that their child was in a Christian environment, where the teachers and the students believed the same things that they as parents did.

I thought it a good answer, one that came deep from the heart. I could imagine those parents sending their little one out to kindergarten or Grade 1 and having a profound concern that this vulnerable little creature not be tampered with in a school setting that does not honor God.

They think about their young child the way a gardener thinks about young seedlings. He might keep them in a hotbed or greenhouse until they are strong enough to withstand the rigors of cool nights and wind and rain. Only later will he plant them in the open air, in the garden, where they are allowed to mature.

Later is more critical

But in a sense these little six-year-olds are less vulnerable to being misdirected by wrong spirits than are, for example, their sixteen-year-old brothers or sisters. Gloria Stronks, professor of education at Calvin College in Grand Rapids, Mich., wrote in the Oct./Nov. 1995 issue of *Christian Home & School*:

Research confirms that children in the lower grades are much more strongly influenced by their parents than by anyone else. Beginning with middle school, however, peers become increasingly influential in the lives of young people. When there is conflict between parental teachings and the views and actions of a peer group, middle school and high school students can become very confused. During those years students are particularly vulnerable because they are questioning the values and beliefs that have been part of their lives up to that point.

Stronks wrote this in answer to a parent who asked: "Do you agree that it is more important for children to get a Christian education during their elementary school years rather than in high school?" Stronks's answer was an unequivocal "No, I do not agree."

No one wants parents to be placed in the predicament of having to choose between Christian education at the lower level or at the higher level. But the message Stronks sends out, and we would agree, is that Christian education is even more urgent at the high school level.

A matter of promise

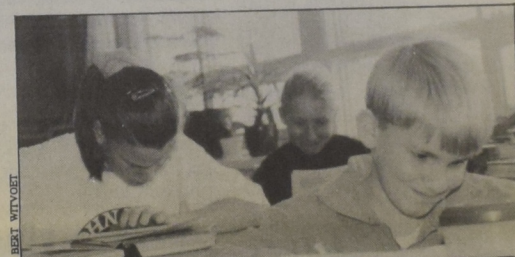
This practical concern parents have about the spiritual safety of their children should not be the only foundation for their decision to send their child to the Christian school, however. We do have in our Reformed tradition at least two more things to guide us in our decisions.

First of all, there is the promise we make as parents at the baptism of our children. We answered "I do, God helping me" to the question "Do you sincerely promise to do all you can to teach these children, and to have them taught, this doctrine of salvation?" Some people restrict this baptismal promise to the Bible teaching they do at home and the teaching their children receive in the church. But I have never been able to see the promise my wife and I made at the baptism of our children in such a narrow light.

What is the doctrine of salvation that we are supposed to teach and have taught? Doesn't it cover the whole range of what Christ came to save — the world and everything it contains? The Christian Reformed Church's Contemporary Testimony shows the broad implications of Christ's salvation when it says: "In education we seek to acknowledge the Lord by promoting schools and teaching in which the light of his Word shines in all learning, where students, of whatever ability, are treated as persons who bear God's image and have a place in his plan."

A life-long task

Another guideline for Christians in their decision to choose or support Christian schools can be found in the Reformational concept of "the cultural mandate." We place it alongside the



Grade Six students in Fruitland Christian School.

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missionary mandate as a two-pronged attack on the forces of Satan. We believe that God wants us to work out his redemption in the every-day tasks of cultivating the earth and of giving shape to life and society. That includes education.

Education is such a formative task. It is at the heart of cultural development. Why should we not have Christian schools? Even if our children were perfectly "safe" in the public school, that does not relieve us from the obligation to bring the educational task we have under Christ's rule.

You don't have to be a parent to want to support Christian schools, for example. I am at the moment a school board member even though all our kids are out of the school system. Why do I serve on the board? Not because I want to protect my children and not even to keep the promise I made at baptism. That time is past. I serve because I believe that the cultural mandate must keep me busy till the moment I die and pass into the world of eternal rest.

The benefit of this full-orbed support for Christian education is that you don't stop supporting Christian schools when things don't work out as well as you had hoped. You don't stop obeying God just because the principal is not very good or a teacher has sexually harassed a child. You believe in the mission and you want to see it through to the end.

So why do you send your child to the Christian school?

BW

Letters

Don't fall for the trap of secular humanism

If independent school persons are taken in by Lois Sweet's ideas about getting equality in education, then we are still in a confused state of mind.

If we fail to recognize the true religious nature of the public school as the promoter and evangelist of secular humanism at the exclusion of other religious faiths, we will be enticed by tokenism.

The fundamentalists among the defenders of the public school will not tolerate the soiling of their fine system of "tolerance." If they do accept a greater observance of religious holy days, it will

be because they would like more holidays.

Neither will they allow alternative religious programs within the public school system so that parents can have their children educated in true freedom of conscience.

"Life is religion" applies to all people.

The myth of tolerance

I listened to a public school teachers union representative defending the idea that an exclusive public school system is the only system that can promote tolerance. It's frightful to realize how

serious they are.

All governments must be challenged these days, now that we hear their apologies for having instituted, in the past, boarding schools for Native children for the purpose of indoctrinating these children and forcing them to accept a different faith and culture. Churches participated in this terrible mistake.

We must realize that the idea of enforcement is still operative as the government refuses to fully support truly independent schools.

The Harrises of today still believe they know best what children should learn, and they reduce the number of school boards so they can take responsibility away from parents.

Are they concerned about saving money? Hundreds of independent school boards could teach them how to do that. Seeing their record of failures, what gives politicians the idea that they have such great wisdom?

Dirk Brinkman
Meadow Creek, B.C.

Say 'thank you' in two languages

I'm writing this to comment on your article "Thanks for giving Thanks" (CC, Jan. 31).

The Thank You Canada Committee should take their memorial and find a place to put it in the U.S. Just looking at the little crosses on the picture will tell you that many Canadians died to liberate the Netherlands. Half, if not one third, of these were probably French Canadians from Quebec. Even though our country has two official languages, it's too bad that Canadians, Dutch Canadians alike, can't embrace this fact (check your passport, it's in two languages).

Getting back to the crosses, it would show a lot of respect to the men lying beneath them, and their families back home in Quebec, to show openness to Quebec by putting the wording on the memorial in Canada's two official languages. I love Canada. I think we all do.

Also, *Christian Courier*, there are a lot of churches in Quebec that are called *Eglise reformée*. If you would hire a French translator, you could do better selling your journal in Quebec as a bilingual journal.

Jake De Graaf
Laval, Quebec

Pain is not necessarily our enemy

Marian den Boer's story of healing from her backache on the basis of James 5:16 ("Grounded in Christ," Jan. 24, 1997, p.6), got me thinking about all the stories of healing and the religious prescriptions for it that we are given in our day. Marian's story is proof that sometimes God sends sickness — in love — to bring us to our knees. But without balances, stories like that can be dangerous.

As I read her story, I pictured all kinds of wonderful Christians reading their CC, people who happen to be sick with any number of aches, pains, illnesses, injuries

or diseases. Many of these people have struggled with the reason for their pain. They have prayed, "Why me, God?" They've turned over every stone in their lives to look for a hidden sin and when all was said and done, they confessed their sins and were clean before God.

Clean, but still in pain. Still sick. Still diseased. Many of these Christians also had to wrestle with God; and his answer comes to them the way it came to the Apostle Paul. God taught him that pain is not necessarily our enemy. Like Paul, many suffering Christians have learned that God's grace is sufficient and his power is made perfect in our weakness. They have discovered the secret of being content in whatever situation God has placed them. They have found peace with God in their storm. It is well with their souls.

And now they pray, "Why not me, God?" because they realize that this life — with or without pain — is not all there is. They are grounded in Christ in a way that many of us without their burdens may never know until we suffer the way they do and learn to depend on God the way they must.

Amy Booy
Mississauga, Ont.

Rich deLange,
St. Catharines, Ont.

Dear 'Two under 35'

I'm glad that you two are having a dialogue via the written word that we can listen to.

You write about feeling boxed in. Well, I'm over 65 and feel the same; and sometimes I wonder what people under 35 talk about. I will be happy to be a fly on the wall and listen in on your conversation. I wish you success.

The Lenten tradition

Lent begins on **Ash Wednesday** in the seventh week before Easter. It includes the forty week days to the Saturday before Easter. The Sundays during the seven weeks are "in" Lent but not "of" Lent as they celebrate Easter. In the early centuries of Christianity, Lent provided a period for the intensive preparation of new converts before their baptism at the Easter Vigil (a midnight Easter Eve service). The annual celebration of the death and resurrection of Christ was considered to be the most appropriate time for baptism.

Purple has been the traditional color for Lent although earth tones may also represent the gathering darkness before the death of Christ.

Holy Week, though included in the Lenten period, predates Lent in the history of the church. It is time for remembering and reflecting on the passion as a whole. The week includes: **Palm or Passion Sunday** when Jesus entered Jerusalem; **Maundy Thursday** which recalls how Jesus washed the feet of his disciples and gave to them the Lord's Supper; **Good Friday** which provides time to reflect on the significance of Christ's self-sacrifice and death; and Easter Eve.

Scarlet is a traditional color for Holy Week, representing the passion of Christ, though the **purple** of Lent may be continued. After the Maundy Thursday services, the table, pulpit and other furnishings of the church may be stripped of all ornamentation and left bare until the Easter celebrations begin.

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Church

Study shows church growth due to environment more than method

GRAND RAPIDS, Mich. (REC) — A church that grows in membership is a successful church. Increasing membership means there is effective discipleship in the church. And effective discipleship comes from effective leadership, headed by a pastor with proper pastoral technique. This has been the logic of the church growth school of evangelism, founded in America by Donald MacGavran about four decades ago.

A new study by David Snapper suggests that local environmental factors are more important in predicting whether a congregation will grow. Snapper studied 136 new congregations of the Christian Reformed Church in North America. He chose only American congregations founded between 1970 and 1990. He found that factors such as the distance from the CRC centre (Grand Rapids), the density of local CRC members, the support of a nearby, local church, and the presence of a Christian day school in the community were all major factors in whether a new congregation would be successful.

Evangelism not the key

Snapper was testing the "church growth" model. Thus, he was also looking at numbers, and, like the church growth school, chose 200 members as a line for a "successful" church.

The surprise in the study is that effective evangelism was not a decisive factor in church growth. Of the churches that had

fewer than 36 converts in a decade, 36 per cent were successful. Of the church that had 37-210 converts in a decade, 32 per cent were successful. One church that closed reported over 100 converts.

If there were less than 2,000 CRC members within 20 miles of a new church, there was a 22 per cent success rate. For areas with more than 2,000 CRC members, the success rate was 57 per cent. Snapper pointed out that success is not guaranteed, since 43 per cent of the latter group did not succeed.

Considering both old and new churches, CRC churches are large when they are closer to Grand Rapids, Snapper wrote. There are a few exceptions — the Chicago area and northwest Iowa — where there are longstanding, CRC Dutch-immigrant communities. But the new churches planted within 30 miles of Grand Rapids were more successful than those farther away.

Christian school cements commitment

The presence of a community Christian school corresponded to successful churches. Of new churches that gained more than 100 families, 20 of 21 were near a Christian school. Snapper suggested this was a measure of the community's commitment, but did not offer a more detailed analysis.

Finally, Snapper, who is himself a new church pastor, reported that support of a local congregation is very important. When a local church initiates a new church, there are good chances for that church. Even when a new church is started by the central offices of Christian Reformed Home Missions, the active involvement of a local congregation offers important support.

Chapter & Verse



★ Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
Al Wolters

Wisdom in Winnipeg

Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom" (James 3:13).

Fred Craddock was in Winnipeg some years ago to speak at a church conference. His arrival coincided

with the worst snowstorm of the decade. When no one picked him up at the airport, Fred found a taxi willing to get him to his motel. There a message awaited. He was to call the man who booked him for the conference. "I am sorry, Fred," said the man. "We didn't count on this blizzard! We've had to cancel the conference. In fact, we're so snowed in here at the church that we can't even get out there to the motel to pick you up for a meal! You're on your own."

Sanctuary

The motel wasn't all that great. It didn't even have a restaurant. When Fred called the office to find directions to some restaurant nearby, a woman suggested the coffee shop at the bus depot. It was about a block and a half away. It still took Fred 20 minutes to stumble over there.

The bus depot was dirty. The coffee shop was worse. Even so, an overflow crowd had taken refuge inside its steamy windows. Everyone seemed to know the plight of those who newly entered, for when Fred saw no seats open, kind strangers at a booth shoved over to make space. Soon he was eating a tasteless gray soup. The door opened again. This time a woman struggled to find her way into the throng.

Her lingered entry brought out the man with the greasy apron. "Hey!" he yelled. "Close that door! You're letting all the cold air in here!"

Like Fred, the woman had to find sanctuary at a table of strangers. When the man with the greasy apron walked over and asked what she wanted, she asked for a glass of water. He returned and asked again, "What do you want?" "The water will be fine," she said.

Snobbery

"No!" replied the man. "What do you want to order from the menu?"

"I'm really not hungry," she answered. "I'll just stick with the water."

"Look, lady!" came the response. "We've got paying customers waiting! If you're not going to order anything, you'll have to get out!"

"Can't I just stay a few minutes and get warmed up?" she asked.

"No way!" he said. "If you don't want to order, you'll have to leave!"

So the woman gathered herself and stood to make an exit. Of course, these two had gotten the attention of everyone in the room. As the woman rose, everyone noticed the men on either side of her pushing back their chairs and standing as well. And the men next to them. In a flash, everyone at that table stood and turned to leave, plates still bulging with food. Something like an electric current buzzed through the room, and all at once everyone else got up and moved toward the door.

Solidarity

The man with the greasy apron was startled. "All right! All right!" he said, motioning everyone to sit again. "She can stay!" He even brought her a bowl of soup.

As Fred turned back to his own bowl, it tasted better than he remembered. In fact, it reminded him of something, but he couldn't quite recall what. He turned to the stranger next to him and asked, "Do you know her?"

"No," said the man. "Never saw her before. But if she can't sit here to get warm, I wouldn't want to stay in a place like this!"

As Fred paused to leave, a short while later, it finally dawned on him that what he had been thinking about when the soup gained its taste was the last time he shared the sacrament of communion. Maybe these mixed strangers in search of shelter were only a pack of isolated bodies. But for a moment the spirit of Jesus warmed the air in the room, and they breathed in something of the wisdom James urged.

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.

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Church

Soldiers destroy Christian centre for disabled children near Cairo

ISTANBUL, Turkey (EP) — Some 300 soldiers of the Egyptian army sacked a Christian farm and centre for disabled children 15 miles outside Cairo on December 15. The armed men broke unexpectedly into the desert reclamation project owned by Coptic Christians, using four heavy army trucks, a dumptruck and a huge bulldozer.

"It seems as if they were launching a war against us, but until now I cannot figure out the reason," Ezzat Bishay, one of the project supervisors, told Compass Direct. The soldiers assaulted Dr. Hany Fadel Abdel Mesih, the farm veterinarian, when he tried to stop them.

"When I tried to bring the official papers for the project, an officer ordered a soldier to confine me and my wife," Mesih said. "Then they began kicking and beating me as if I were a criminal," he told reporters of

the independent weekly *Middle East Times*. Egyptian censors have blocked publication of the incident.

"They said that they came to demolish the cow shed, which they said was built illegally on arable land, but the whole area is desert!" Mesih said.

Not just a money matter

Within two hours the armed soldiers ruined the site still under construction. "We stood helpless. Every one of us was guarded by five soldiers at least," said engineer Adel Fahney. The attack resulted in about \$20,000 in damages.

"It is not a matter of money only, but the efforts that were exerted are priceless," Fahney commented. "The idea of starting [over] from the beginning drives me crazy."

"We have made an official complaint with the civil police,

but until now we have not received any official note concerning what they have done," said Mohsen Nagy, the senior supervisor of the project. The military police have reportedly also started an investigation into the violent act, which is incompatible with the official policy of the Egyptian government.

According to a January 11 news story in the Dutch daily newspaper *Nederlands Dagblad*, Coptic Orthodox Bishop Botros filed an official complaint about the destruction of the site. Although the land reclamation project is formally owned by individual Egyptian Christians, they have transferred its management to Bishop Botros, director of the Orthodox Center for Religious Studies.

Ever since Bishop Botros founded the Cheerful Heart Center for mentally disabled children in 1993, his centre has been

erecting buildings on the site, dubbed the Patmos compound. Today the centre cares for 45 mentally handicapped children in a few apartments scattered across Cairo, with another 145 children on the waiting list. With four million mentally handicapped people in Egypt, the entire country has only 2,000 institutions set up to help them.

Part of the plan for the Patmos compound was to provide at least some form of education for 1,000 mentally disabled children, but December's violent attack proved a major setback to these plans.

Anti-Christian bias likely

Reportedly, Bishop Botros had been troubled by soldiers from the nearby military compound in the weeks previous to the actual attack, possibly demanding money from the bishop. According to *Nederlands Dagblad*, observers in Cairo believe that the order for sack-

ing the farm and care centre came from this nearby military base, not from any Cairo officials.

"The fact that the authorities did not start any judicial procedures, but that military violence was used, gives rise to the supposition that anti-Christian feelings played a part in the attack as well," the Dutch news article noted. It was expected that only a thorough investigation would clarify whether the incident was related to growing Islamic fundamentalism within the Egyptian army.

Egypt's ancient Coptic Christian community, which goes back to the very beginning of the Christian era, comprises an estimated 15 per cent of the country's population. Although the prevailing Islamic environment has put many restrictions on them, Coptic Christians still enjoy some degree of freedom within the walls of their own churches.

Promise Keepers conference schedule includes mass rally in Washington, D.C.

DENVER, Colo. (EP) — Promise Keepers, the men's organization that, since 1991, has drawn more than two million men to stadium conferences throughout the U.S., announced its 1997 conference schedule. The Denver-based Christian organization, founded by former University of Colorado football coach Bill McCartney challenges men to increase their commitment to faith and family as well as their integrity in career and finance. This year's theme for the 19 stadium conferences is "The Making of a Godly Man."

Promise Keepers will convene

a historic gathering in Washington, D.C., on Saturday, Oct. 4, which may be the largest gathering ever held on the Capital Mall. Hundreds of thousands of men are expected to participate in this day of personal repentance and prayer for the nation. "We will be on our knees in humility and on our feet in unity," said McCartney. The rally is titled "Stand in the Gap."

Crossing racial barriers

At a Feb. 4 press conference McCartney said he wants to invite those black men who attended the Million Man March

organized by the Nation of Islam leader Louis Farrakhan to join the Promise Keepers rally this fall. "Only humbled men before God can cross racial barriers," McCartney said.

Promise Keepers has been the focus of intense media attention as it has packed out stadiums in more than 25 cities with men from virtually every race and walk of life.

An hour-long television special on how Promise Keepers has changed lives will air on major U.S. television networks during prime time from March 25 through 28. Negotiations are in progress with network affiliates for the special, "The Power of a Promise Kept."

Promise Keepers already held its first 1997 conference in Honolulu, Hawaii, Jan. 10-11. Some of the upcoming conferences are:

May 2-3: Detroit-Pontiac, Mich./Silverdome
May 23-24: Chicago, Ill./Soldier Field
May 23-24: Seattle, Wash./Kingdome
June 13-14: Buffalo, N.Y./Rich Stadium
July 25-26: Pittsburgh, Pa./Three Rivers Stadium

Dirk Holkeboer



The Joy of Downward Mobility

"The path I followed may not have been conventional — certainly not in terms of upward mobility," says Holkeboer, director of Habitat for Humanity's chapter in Holland, Michigan. "But the call of a Christian is to be faithful, and, if you respond to the call, that is success." Dirk Holkeboer, Calvin College, Class of 1977

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Quakers like Carter

ATLANTA, Ga. (EP) — The American Friends Service Committee (AFSC), an arm of the Quakers, has nominated former U.S. President Jimmy Carter for the Nobel Peace Prize. The Quakers are pacifists. The AFSC itself won the prize in 1947 for its work with victims of World War II.

It said Carter should be recognized for his worldwide efforts to promote democracy and peace, including his peacemaking missions to Bosnia, Haiti and North Korea; his work in securing democratic elections for Nicaraguans and Palestinians; and his efforts to mediate between the Hutu and Tutsi peoples in Africa. Carter was also nominated for the Nobel Peace Prize in 1991.

Arts/Media

Book Review

'Revisionist' thinking not very revisionist

Keeping Faith: Embracing the Tensions in Christian Higher Education.

Grand Rapids, Mich.: Eerdmans, 1996. Edited by Ronald A. Wells. 152 pp. Reviewed by Dr. Alyce Oosterhuis, professor of educational psychology, The King's University College, Edmonton.

This is a collection of essays which were presented at the inauguration of Gaylen J. Byker as president of Calvin College in the fall of 1995.

The writings have been printed in the chronology of their presentation. After an introduction by Ronald Wells, there's a sermon by Richard Mouw, a poem by Lionel Basney, Gaylen Byker's inaugural address, essays by James Bratt and Ronald Wells, Susan Van Zanter Gallagher, Stephen Monsma, Russel Botman, William Romanowski, and Nicholas Wolterstorff.

The writers had been encouraged to be as innovative and revisionist as possible in charting the course of development for Christian liberal arts education at Calvin College and other American institutions. According to Ronald Wells, "There is little, if any, conventional wisdom here" (p. viii).

Recurring motif

I was initially struck by the selection of authors and/or "revisionists." Richard Mouw describes a creative tension between the intensive "ownership" of "belonging body and soul to Jesus Christ" and the extensive Kuyperian claim of every

"square inch of the entire creation belonging to Jesus Christ as well." This resounds as a major motif in these writings.

In several essays the historical shaping and context of the college are emphasized: Bratt and Wells trace the Dutch and Reformed sectarian roots; Botman describes the Dutch Reformers' division-making social system in 1944 as supported by Kuyperian views; Romanowski illuminates the fine art/popular culture dichotomy which contributed to the Christian Reformed rejection of gambling, dancing and the theatre/movies as the same godless amusements banned by Abraham Kuyper.

Yet no essay is featured in this volume from any scholar who could speak of the tensions that thrive in the academic institution Abraham Kuyper founded: the Free University.

It's true that Bratt and Wells describe an accord that was reached with the Institute for Christian Studies in Toronto between the "antitheticals" and the "progressives." That agreement affected a consensus around Kuyperian ideology in which the ICS was credited with "keeping the CRC and Calvin College from a likely fall into fundamentalism; cultivating the Reformed heritage; pressing its claims against a flaccid accommodation to Americanism; and standing ready to... reinvigorate the Kuyperian progressive wing" (P. 41). But no essay was contributed by anyone from the ICS.

Recognizing that there is a limit to the number of lecturers one can invite to an inauguration, this volume of published essays could have been substantially enriched if respondents or visionaries from Amsterdam and Toronto could have added their understandings of current tensions in Christian academe.

Gaylen Byker lists eight ten-

sions which "confront all higher education that aims to be Christian and some that confronts us in particular ways at Calvin."

Bratt and Wells address Byker's described tensions between piety and intellect, teaching and scholarship, needs of individuals and communities, technology and eternal truths, public recognition and modesty, and cultural identity and diversity.

They conclude with the "tension between wealth and its obligations" as the most potentially destructive force between "the commitments of Christianity and the culture of American materialism.... as Calvin finds itself wedged between the mega-churches which foster a cultural flight and the megamalls which lure... the respectable middle class... to shop without guilt or anxiety" (p. 46).

Susan Van Zanten Gallagher appeals for enhanced gender studies programs to expand Calvin's curricular diversity.

Very eloquently, she describes the need for women's studies programs that go beyond the "binary oppositions" of victim versus power feminism, gender and equality feminists, liberal feminists versus identity feminists, "to acknowledge and teach the conflicts in different views of feminism and gender" (P. 63).

And while it is likely "that most gender courses in the Christian academy will be taught by egalitarian biblical feminists.... the opposing viewpoints should at least be described as honestly and fairly as possible" (p. 64).

She concludes by charging professors and students to be faithful in embracing and exploring the tensions that exist in our time, including those between men and women.

Equal treatment

Stephen Monsma's analysis of U.S. Supreme Court decisions relates obliquely to Byker's described tension in upholding Calvin's tradition and academic excellence, while avoiding the secularization which inevitably accompanied Harvard's and Yale's quest for excellence.

Monsma describes the Court's "equal treatment line of reasoning" (p. 77) that has been used in recent years to give religious groups access to the same public areas/schools/gyms that are accessible to non-religious groups.

The equal treatment line may

re-legitimate the role of Christianity, but only if the Christian community, i.e., Calvin College can "rise to even higher plateaus of scholarship and creative efforts to reach beyond the CRC heritage and to speak effectively to American culture" (p. 83).

In our postmodern world, the equal treatment window of opportunity should be used to "develop a clear, theoretically sophisticated case for why Christianity and other religious traditions should have access to academia on a par with other worldviews and systems of thought" (p. 82).

Of all the essays in this volume, Russel Botman's tale of the white and black Reformed traditions in South Africa struck me as the least directly relevant to tensions affecting North American Christian liberal arts colleges. His essay is worthwhile but he is really addressing the world of Reformed churches rather than specific Reformed academic institutions.

'High' and 'low' art

William Romanowski's essay was the most stimulating for me. He says the Dutch Reformed's adoption of the Anglo-American distinction between "fine art as culture" and "low art as entertainment" contributed to a 40-year CRC stance of abstinence from worldly amusements.

Kuyperian claims of "every square inch" did not extend to the dynamic art forms which transmitted popular culture, were socially critical of contemporary movements, "provided social cohesion, and contributed to the collective memory" of the nation (p. 112).

"Instead of critically engaging contemporary culture, the CRCs drew a tight circle, in effect cutting themselves off from much of American culture (both high and low)" (p. 119).

Since the 1996 CRC Synod's conclusion that film and TV are legitimate vehicles in the fulfillment of our cultural mandate, Calvin College has tentatively ventured into the vacuum of critique and discernment that had existed for too long.

In today's multicultural tumult, driven perspectives based on race, gender, sexuality, nationality, ethnicity and religion, it is imperative that "Calvin seeks to move forward with a distinctly Reformed approach" that will navigate between the

premillennialists and the post-modern pluralists (p. 130).

Nicholas Wolterstorff's concluding essay challenges Christian liberal arts academics, and Calvin College specifically, to "be more than just a liberal arts college" (p. 136). The college ought also to "abjure any suggestion that the life of the mind is nobler than the work of our hands" (p. 146).

Think normatively

Wolterstorff wishes to see Calvin be the place where the Christian and Reformed community members gather to do crucial normative and strategic thinking about the major social structures of our society: "business, church, politics, media, medicine, education, law, art, and architecture" (p. 147).

Keeping Faith contains many challenging moments. Whether the essayists have been so "unconventional" is debatable, especially since many of the ideas have been described in their other publications, lectures and workshops. However, as a chronological recording of what transpired on the days of Gaylen Byker's inauguration, it serves as a faithful reminder and blueprint for future action.

Jars of Clay top Christian charts

NASHVILLE, Tenn. (EP) — Jars of Clay's self-titled album was the top-selling Christian music act of 1996, according to SoundScan statistics. Other albums in the top five were DC Talk's *Jesus Freak*, Kirk Franklin and the Family's *Watcha Lookin' 4*, Andy Griffith's *I Love to Tell The Story*, and Newsboys' *Take Me to Your Leader*.

For single songs in the Christian market the 1996 chart-topper for adult contemporary was "People Get Ready... Jesus is Coming" by Crystal Lewis. "God is Not a Secret" by the Newsboys topped the Christian rock chart. "When We Worship Him" kept Dallas Holm at the top of the inspirational charts, while "Little Bit of Faith" was the top Christian country song. In Christian hit radio, Jars of Clay was once again dominant with their hit single "Liquid."

Catholic musician not welcomed by evangelicals

NASHVILLE, Tenn. (EP) — Christian musicians Michael Card and John Michael Talbot have each attracted loyal followings. But the combination of these two thoughtful musicians has proven unpalatable to some in the evangelical community. The reasons?

While Card is from the evangelical mainstream, Talbot is a Roman Catholic monk.

Churches have cancelled planned appearances by the artists and *Moody* magazine refused an ad for the pair's *Brother to Brother* duet album.

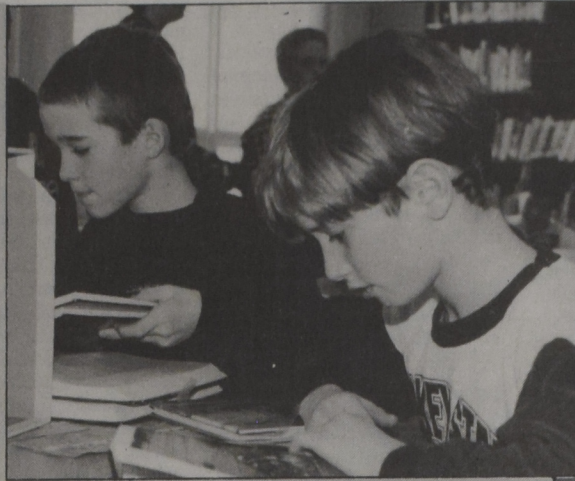
Education Issue 1997

I am learning

I am a dream,
a small spark of hope,
fragile, wavering, easily snuffed out
in the forest of possibilities.
I am young, but with a burning desire,
a need not only to survive,
but to catch on to the biggest tree I can,
to work my way to the top,
reaching out to explore every branch.
I must find the one meant for me:
the one I can challenge,
the one I can conquer.

I am in training,
full of unwavering commitment,
strong, firm, resolved to become
the best in this competitive world.
I am sweating, running, jumping.
The finished dream lies far beyond,
but I tell myself,
"I can do it if I try."
I am struggling for my dream.

I am a broken ankle,
the bones of my dream are shattered.
I am cripple, discouraged, helpless.



"Why?" I wonder.
"Why such pain whenever I take a step
on my own?"
And then I know:
I cannot be on my own.
I cannot be the "best," as I once dreamed.
I know I am part of the Body.
Without my Head,
I am nothing but a broken ankle.

I was a poem,
a masterpiece beyond words,
a priceless treasure.

My dream has destroyed this work of art.
I have made myself like a single word,
meaning little in itself.

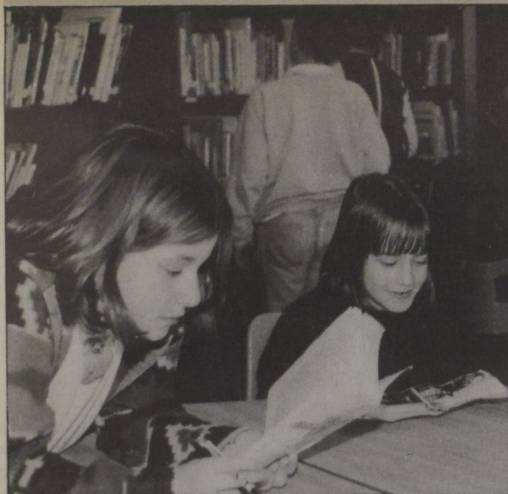
I am a black robe,
I have my dream, and now I am alone.
I scream and cry,
I see God in the distance.
I try and run to him,
but get nowhere.
I beg him to take my dream away,
and the gentle Shepherd's hand
carries me back to his flock.

Now I am a red robe,
I am drenched in the Blood.
I weep for joy and wonder rocks my mind.
I see God limping down the road
to the cross,
sin and blood and sweat
caked to his body.
His love is like an ocean,
and I am drowned in it.

Now I am a white robe,
the Author has put me back in his Poem.
He has made me rhyme with himself,
and I live a life of harmony.
I have been accepted into his Poem.
The Blood has made me worthy,
but I am still in training.
I still must run and sweat and jump,
I must run the good race.

I am a poem,
a masterpiece beyond words,
a priceless treasure.

My dream has changed.
I am learning.



Written by Matthew Bakker when he was in Grade 7 at Calvin Christian School in Winnipeg.

Education Issue 1997

Scouts in the service of the Lord and the community of learning

*A July 1996 report of the ad-hoc re-visioning committee of Redeemer Christian High School in Ottawa***L. Gregory Bloomquist**

In his popular approach to leadership skills, Stephen R. Covey, the author of *Seven Habits of Highly Effective People*, gives us an answer. Covey describes a group of explorers cutting through a dense jungle. They are working hard, giving it their all, forging ahead. But one of them stops and asks, "Are we headed in the right direction? Are we giving our all for the right things? Is our hard work paying off?"

So one of the explorers climbs to the top of the tallest tree and yells down, "Hey, we're going the wrong way; we need to go that way."

Fine-tuning the mission

Now pointed in the right direction, they head off, working as hard as before, giving their all as before, forging ahead as before, but energized by the perception that they are now more on target.

Last year, the Redeemer Christian High School board established an ad-hoc committee to "climb" to the top of a high tree and "re-vision" where the school community is going. The feeling was that if so much work has already gone into, and is continuing to go into, this enterprise, we as a community

of educators, board, parents and students need to make sure that we are doing it right.

The result of this committee's year-long deliberations was a mission statement; a series of "core values" to accompany and flesh out the mission statement; and a strategic plan that plots the school's future direction in practical ways in light of the mission and values.

RCHS's new mission is to provide for all of its members a community of learning that would challenge the students who come through RCHS "to develop disciplined minds, hearts and bodies according to the full measure of Jesus Christ."

This might not seem to be anything other than what RCHS has always done. In fact, this mission simply follows the mandate set down by our Lord himself (Luke 10:27) and by Paul, who told us that the goal of the love that Jesus spoke of was our full maturity in Christ Jesus himself (Eph. 5:13).

But we must get this compass heading right if we are to stay on course in our thinking, and not be, as Paul says later in Ephesians, tossed around by "every wind of doctrine," and missing the truth whether by an inch or by miles!

The school will stay on this revised compass heading if it keeps in mind some core values. They — and we — will keep on course as we learn together to value moral and spiritual integrity, humor, and true Christian friendship based on true Christian forgiveness. It is crucial for us to respect one another and the world in which God has placed us.

In order to stay on track, our students need to develop disciplined *minds* through an integrated, high quality curric-

But when we *do* see the Lord moving, then, like the people of Israel, we had better be prepared to move. And where we as committee see the Lord moving (and where we see us following) lies first of all in finding the right place for us to be as a school.

We feel that a physical setting is one of our highest priorities, and see the possibility of that new setting in connection with some Christian organization. But wherever we may move, the place needs to be one in which our present student population can double its numbers. For this strategy, the facilities committee as a whole is going to have to ascend the tree and scout the direction forward.

Communication needed

Another stage of our movement forward involves encouraging better communication among those at work with us blazing a trail. We feel that we all need to be more "present" to each other and to the wide community than we are currently. This means that we will need to establish better forms of evaluation and feedback so that staff and board know how they are doing from all members of the community. On their way through the jungle, the people of God need regular compass checks that let us know whether we are on course or not.

We also need to communicate better to the community why we are making this trail through the jungle. In doing so, we need not only to promote our school but witness to the greatness of our God who has given us the privilege to be involved in this task and the gifts to fulfill it.

Tailored learning

A third strategy to make our way through the jungle involves providing the programs necessary to ensure disciplined minds, hearts and bodies. We need to find ways of providing an education that will meet the different, but equally important, education needs of the students in our community, rather than trying to lump all of their abilities, backgrounds or goals.

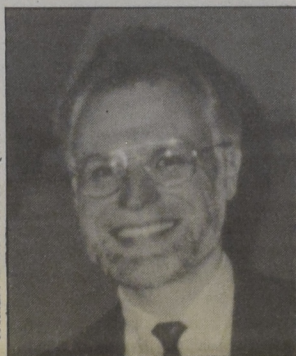
We need to find ways to ensure and encourage a hearty and yet worshipful Christian atmosphere in the school, through devotions, sharing, music, assemblies, etc. — one that is fun and profound.

And we need to find ways to

provide our young people with the opportunity to develop a healthy, physical lifestyle, including a proper view of the body and the role of sports in a school setting.

A fourth strategy enables us to meet up with others in the jungle who are trying to get to the same goal. We need to develop partnerships with those who are no longer among us (alumni), with other Christian schools in the area, and with other Christian organizations.

Here again the board will



L. Gregory Bloomquist

ulum that is shaped by a biblical and Christian worldview.

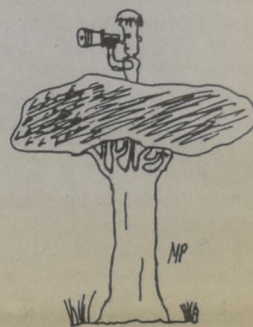
They need to develop disciplined *hearts* through the pursuit of Christ-likeness, openness to God and service of others. After all, tempers flare in the heat of the chopping through the jungle!

Also, since getting through the jungle is hard work, they need to develop disciplined *bodies*, both through acceptance of their bodies and through the pursuit of a healthy lifestyle.

Four keys founded in prayer

How will this all happen? Again our committee scaled the tree to identify specific steps to be followed in order to arrive at our destination. We agreed that there are four key ways of implementing the mission and core values — place, presence, programs and partnership — based on a single foundation — prayer.

Let's start with the foundation: prayer. How is any of this to happen unless the Lord goes before us, showing us the way? No matter how high we go in the tree, and no matter how hard we look, unless we see the Lord going before us, we would probably do just as well to stay on the ground!



have to put its climbing shoes on and look and move upward, even as it thinks about looking and moving forward.

A lot of people have been swinging machetes for a long time on this journey through the forest. A lot of this work has been done for us by pioneers who cut a way for us earlier. We thank them and recognize their work.

Now we must take seriously the word of the scouts who have seen the landmarks and who have suggested a course change. We are all pioneers in the area of Christian education in Canada and we can ill afford to ignore the word of scouts who explore a not-always hospitable land, just as Israel could ill afford to ignore the word of scouts who went before the people into the promised land.

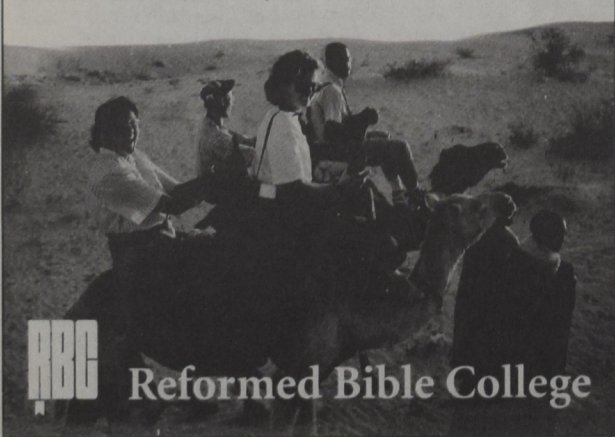
Let us talk about the direction that our scouts have suggested, and let us get to work, fully convinced that Paul was right when he wrote to the resurrection people of Corinth: Abound in the work of the Lord "knowing that when you work in the Lord your labor is not in vain."

Dr. Greg Bloomquist is associate professor at the faculty of theology at the Université Saint-Paul in Ottawa.

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Reformed Bible College

Education Issue 1997

Graduation: A time of joy and new discoveries while Jesus rules

Jeanetta Hoekstra

Jacoba Hoekstra of St. Catharines, Ont., sent us this speech that her mother gave at the 1995 Beacon Christian High School graduation. "Her speech really touched me," writes Jacoba, who was among the graduates. We hope it will also touch other readers who understand the way parents look at the educational achievements and separation phases of their children.

Dear graduates, parents, faculty, staff and friends:

It is an honor for me to speak to you tonight. I want to congratulate you graduates on this your special day. You worked hard and you deserve this celebration. This is your day and we all came to celebrate with you.

And we are proud of you! Not only we who carried you in our arms when you were little, but also this community which has been blessed by you.

The pride that we feel is not the pride that comes with selfish ambitions or the pride that seeks to elevate human beings and the

acclaim of this world. But it is the pride that swells our hearts with joy when we say, "You are my daughter, you are my son. You are God's greatest gift to us and we delight in you."

Raising you was a delicate and mysterious task. With patience, prayer and trust in God's promises we did our best and were supported by a caring community. As parents we made mistakes and then it was your turn to be patient. At times we failed and you forgave us. You needed our support and comfort and we have needed yours. With golden hands you gave us back-rubs when we were tired and with golden hearts you gave us love. And we will miss your exuberant "Mom..., Dad..., I'm home" — because that is going to change.

You shared your gifts

As students you have given much joy to many. Who can forget the spirit in which you triumphed on the courts — often winning, never losing. And you were "lookin' good!" You proudly and brazenly defended your school's name in our city and in our province. You were

an example.

God gave you gifts that you shared with us in your academic achievements — art, music and drama. You discovered that the secret of a happy person is to serve others.

You were called "student



Jeanetta Hoekstra

body," and it became clear to you that in your class there were many levels of ability and different talents. You came to understand the meaning of the summary of God's law: to love God and your neighbor as yourself. In the school your neighbor

was your fellow student, and you learned to be sensitive to each other's needs and help each other.

You've been active in your community, volunteering in many areas of need. We heard you profess your faith publicly and heard the greatest testimony of all: "Jesus rules."

The teachers' calling

You owe much to your teachers. They served as instruments of the Holy Spirit, who prepares hearts for service. Your teachers took up their calling to lead you to Christ, to lead you to respond to yourselves, to others and to creation, so you might take up your calling, serving God in whatever area of life you might find yourselves.

Your teachers gave solid leadership and direction in helping you understand the purpose and unity of man and woman in creation. You have actively responded to their leadership. You have listened, you have conversed, you have discussed and debated, you have argued and outwitted, you have challenged and at times exasperated them.

Thank them. Encourage them. Don't forget them. And let them know how you are doing as you go on from here. They will appreciate that.

You are now entering a new and exciting stage in your life. This is a time for new challenges, but also a time to say goodbye. Farewells are always difficult. But you've come through difficult times before. You have experienced pain, loss, disappointments, brokenness. Sometimes as parents we had no answers to comfort you. Maybe you have cried as Plato did in the school play: "God, where are you?" And all the while God was there as he has been all through your happy and sad times.

God will instruct

The text you chose for this celebration is from Psalm 32. It's a beautiful psalm, full of blessing, full of forgiveness. Your text says: "I will instruct you and teach you in the way you should go. I will counsel you and watch over you." We hear the voice of God the Father, the great Promise Keeper. He says, "Now that you have confessed your sins, now you must learn to live wisely.... I will instruct you."

This teaching includes not only information we need to receive; it also includes a way of life that must be learned. "I will teach you the way you should go."

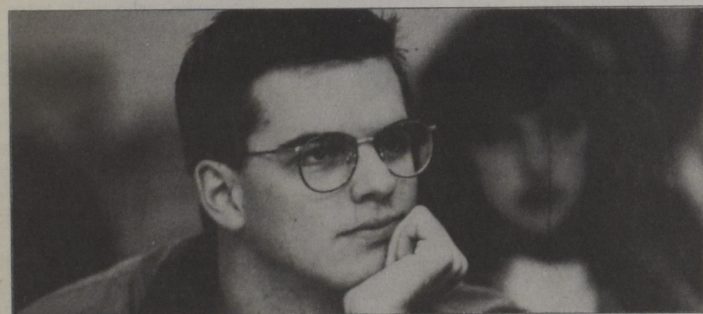
The instruction is also a very personal one: "I will counsel you and watch over you."

Do you remember when the teacher made you sit in a desk right in front of the classroom? She said, "I want to keep an eye on you." You didn't like it very much, but you knew deep down that it was good for you.

The Lord promises to keep an eye on you. He promises to keep you on the right path. What a comfort as you now go out and leave the safety of your old school to go into a world with new challenges. It's an exciting future, a place where, always, "Jesus rules."

What a reason for celebration, for singing and joy!

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Jeanetta Hoekstra is a nurse's aid who lives in St. Catharines, Ont. She and her husband, Gerzinus, have six children.

Feature

The life of the mind is an act of love

Cornelius Plantinga, Jr.

Readings:

Deuteronomy 6:4-9;

Matthew 22:34-40.

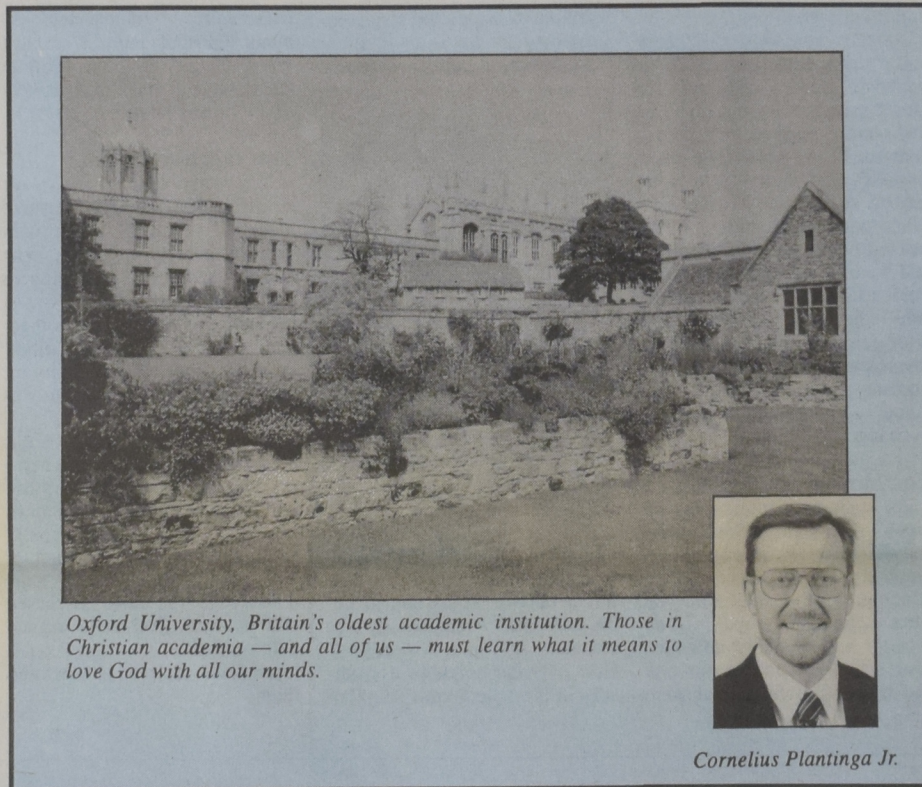
"[Jesus] said to him: 'You shall love the Lord your God with all your... mind' (Matt.22:37).

In one of his speeches, Howard Lowry tells of a time he attended a rehearsal of Bach's *St. Matthew Passion* in Princeton. Bruno Walter was conducting, and he was trying to get the choir to sing the main chorale a certain way. (Imagine the hymn "O Sacred Head, Now Wounded," and you'll have the music.) Walter kept rehearsing the choir, and they kept trying, but they weren't giving him the sound he wanted.

And so he called a halt, and he said something like this: "Look, your singing is skilled and it's full of talent, but it's not right for this music. The really good singing of music like this is congregational singing. You have got to sing this chorale more simply and deeply." Then Walter told some of his boyhood memories of going to church in Germany and of the way people sang there. Finally, he said to the choir: "Now sing this chorale as if you were back in my childhood church."

They sang it with an educated simplicity, a simplicity which lay beyond complexity.

And so they sang again. They sang with simple depth, with deep simplicity. Of course they didn't sound exactly like a congregation. They probably couldn't have sounded like that if they had tried. The reason, of course, is that they brought all their musical understanding to the singing of the chorale, and



Oxford University, Britain's oldest academic institution. Those in Christian academia — and all of us — must learn what it means to love God with all our minds.

Cornelius Plantinga Jr.

so they sang it with an educated simplicity, with a simplicity that lay *beyond* complexity.

We all know this phenomenon. According to a famous story, the great Swiss theologian Karl Barth was once asked to sum up the thousands of pages of his dense theology in one sentence. He paused. Then he said, "Jesus loves me; this I know; for the Bible tells me so."

Well, it's one thing for a child to recite these words, and quite another for Barth to say them. It's one thing to fool around at a piano by plunking out the notes of "Twinkle, Twinkle Little Star" with one finger. It's another thing to hear that tune as a reprise, as a recap just after a fine pianist has played Mozart's variations on it. As a reprise the tune seems loaded.

Second simplicities lie beyond complexities and incorporate them. And so it is with loving God. A child can do it. In some ways a child can become our teacher in doing it.

But there are also adult ways to love God, and these take time to learn. Adults learn to love God considerably. Adults learn to love God with all the powers of an educated mind. Adults bring to God a love that has all the law and the prophets compacted in it.

Every endowment is God's

"You shall love the Lord your God with all your heart, and with all your soul and with all your mind," says our Lord. In other words, you shall love God with everything you have and everything you are. Every longing, every endowment, each of your intellectual gifts, any athletic talent or computer skill, all capacity for delight, every good thing that has your fingerprints on it — take all this, says Jesus, and refer it to God. Take your longing, and long for God; take

your creaturely riches, and endow God; take your eye for beauty, and appreciate God. With your heart and soul and mind, with all your needs and splendors, make a full turn toward God.

That's the great commandment; in the suggested readings above it's in two versions, one from the Old Testament and one from the New. Did you catch the difference? In Matthew's gospel a lawyer asks Jesus what may have been a trick question, "Which is the greatest commandment?" And Jesus replies by quoting famous words from Deuteronomy 6, words that were on the lips of pious Jews morning and evening, words as familiar as "Now I lay me down to sleep."

"Which is the greatest commandment?" And Jesus says, "You shall love the Lord your God with all your heart and with all your soul and with all your MIND" — not with all your strength (that's Deuteronomy),

but with all your MIND (that's Jesus). Here's a change worth a little gasp. What if a four-year-old prayed one night: "Now I lay me down to sleep; I pray the Lord my brain to keep?" You would notice.

"Love God with all your mind," says our Lord. Take it as a charter for Christian intellectual life. Take it as a charter for Calvin College. What's the project in this place? What's the big idea here? The simple answer is that we're trying to become better lovers. We want to love God with all our mind. Of course we want to offer our hearts to God, and we want to do it promptly and sincerely. And the same with our souls. But this is a college, after all, and Jesus Christ calls us to mindful love; he calls us to intellectual love.

Students of God

"Love with all your mind." The command sounds simple, but it requires from us a second simplicity that incorporates a good deal of complexity.

So what does the command mean? To love God intellectually is to become a student of God — a student who really takes an interest in God.

Have you ever noticed that a fair number of Christians are not particularly interested in God? Some of them are ministers. These are people who don't ask about God, don't talk about God, and maybe don't even think about God unless they really have to. Their interest in God seems merely professional.

Isn't it strange? Shouldn't we be somewhat *preoccupied* with God? Isn't that what lovers do? They get preoccupied with their beloved. They notice things about the one they love.

Surprising portrait

And isn't there quite a lot to notice about God? Isn't God remarkable, after all — so surprisingly fierce, so surprisingly tender? You know, the Scriptures give us a portrait of God we would never have guessed.

Sometimes the portrait makes us squirm. Think of some of the biblical images for God. In the Bible God is lion and lamb, church and home, fire and water. God is not only a leopard, eagle and bear, but also a moth: not only a parent, but also a child; not only a king and a warrior, but also a barber and a whistler (Is. 7).

God writes his own autobiography

Think of the doctrine of the Holy Trinity. The creeds give us a symmetrical doctrine of the Trinity — one God in three co-equal persons. You would never guess from this tactful portrait that in Scripture the triune God is, so to speak, a bachelor father, his single son, and their agent. That's God.

To love God with all one's mind means taking an interest in God and in the peculiarities of God. It means letting God be God. This is mere courtesy toward God, and you can't love without it. The idea is that God gets to write his own autobiography. The idea is that God gets to write his own drama of life with us, including his own character description. Our calling is not to rewrite the script, but to find our role there and fill it.

Mindful love of God means other things too. Dietrich von Hildebrand once observed that lovers give their beloved a good-sized benefit of the doubt. So if our beloved acts well, we look upon the action as typical. If our beloved acts badly, we look upon the action as an aberration. To love somebody is to give that person a big line of moral and spiritual credit.

God gets the benefit of the doubt

So with our love of God. God does not act badly, and if we really thought he did, then we ought to give up our religion. But it sometimes looks as if God acts badly. It looks as if God goes off-duty while children in Romania become hookers and while masses of Burundians starve so wretchedly. It looks as if God blesses a lot of the wrong people and ignores a lot of the right ones. It looks for all the world as if God has a lot of explaining to do. That's what Job thought, and Job is in the Bible.

How do you love God when,

for a while, you can't make any sense out of God? This is a question that is a lot bigger than I am, but I think we have to trust Jesus Christ. Even before his crucifixion Jesus suffered a lot more than most of us, and *he* says we ought to love God with everything we have. *He* clears the way to love God with a second simplicity. Doesn't God deserve at least the same benefit of the doubt that we give to

not only humankind, but also human kinds, and it's our delight to love what God loves.

To respect creation is to show love for its creator. How do you respect creation? You give it room to be itself. You let it unfold your watchful eye. You search it and know it with the preoccupation of a lover. Then you tell the truth about the actual state of creation, including not only its bird songs, but also

loving God with all our minds.

Becoming a real student of God and of creation — becoming alert, respectful, and honest in your studies — is an act of flagrant intellectual obedience because it is an act of flagrant intellectual love.

And in this wonderfully active college, with its superb Service-Learning Center, I hardly need to mention where all this love must lead. But let's round it off. Intellectual love must lead us out into the lives and habitats of other human beings in order to do them some good. Even that — doing people some good — sounds simpler than it is, of course.

It's another of those second simplicities. Isaiah tells us right away in his first chapter that we have to *learn* to do good, suggesting that good in a fouled-up world is often elusive and ambiguous. The point is that we need to study lest we unwittingly do a half-cooked good, a dangerous good, a ruthless good.

We need to study first and do good second. And then, when we actually do it, when our studies actually bear good fruit in the lives of others, then once more God's kingdom comes and his will is done; once more we become effective lovers of God; once more we take a creature's role in the big project of building God's shalom.

Anti-intellectualism is anti-Christian

"Love the Lord your God with all your mind." This is our job. In fact, anybody who doesn't think so probably belongs in some other college, and may God bless you there! Our job is to become better lovers. Taking into account all the questions and complexities, all the obstacles and ambiguities, all our growing pains, we have to love God with the second simplicity of grown-up children — a deep simplicity, an educated simplicity, a simplicity that lies beyond complexity.

"Love the Lord your God with all your mind." Let this command defeat every anti-intellectualism. What a sin this is and how much of the Christian church happily commit it! Anti-intellectualism is anti-Christian. Never give in to it. Never concede anything to it. Never quit fighting against it. Anti-intellectualism is the sin of lazy people or of fearful people who content

themselves with first simplicities and who resist the pain it takes to grow beyond them.

To love God with all one's mind means taking an interest in God and in the peculiarities of God. It means letting God be God.

"Love the Lord your God with all your mind." Let this command also defeat every selfish intellectualism, every worldly intellectualism, every idolatrous intellectualism.

Let it say that for us Christians the life of the mind has nothing to do with carving a niche for ourselves, or making a name for ourselves, or conquering some field of study as if it were an enemy. The life of the mind is an act of love, an act of reverence. It's an act in which we get pulled out of our nervous little egoisms and combine together in a kingdom project so much bigger than any of us, so much grander than all of us, that we cannot help getting stretched by this move.

Loving scholarship is thus the antidote to proud scholarship and to envious scholarship and to angry scholarship — and to all the other deadly sins of scholarship. Loving scholarship sets us free from anxious striving and opens the way for intellectual joy, the kind of joy that you can see in a fresh-faced nine-year-old.

"Love the Lord your God with all your mind." Whatever your role in this place — faculty member, student, staff member, administrator — your job, my job, is to become a more accomplished lover of God this year.

Let us begin.

Cornelius Plantinga Jr. is Dean of the Chapel at Calvin College on leave from his full-time position as professor of systematic theology at Calvin Theological Seminary in Grand Rapids, Mich. He gave this address as a sermon at the college's opening convocation in September 1996. We reprint this with permission.

Deuteronomy 6:4-9

Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.

Matthew 22: 34-40

Hearing that Jesus had silenced the Sadducees, the Pharisees got together. One tested him with this question: "Teacher, which is the greatest commandment in the Law?" Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind." This is the first and greatest commandment. And the second is like it: "Love your neighbor as yourself." All the Law and the Prophets hang on these two commandments.

anyone we love? It's a matter of faithfulness. It's a matter of intellectual humility. It's a matter of mere loyalty.

"Love the Lord your God with all your mind." It means giving God the benefit of the doubt because we know the limits of our understanding. It means taking an interest not only in God, and in the peculiarities of God, but also in the works of God. I'm talking about creation in all its strength and majesty; creation in all its stupendous variety; creation in all its unguessable particularity. I'm talking about humanity itself, in all its multicultural riches. For, of course, God loves

its terrible carnivorousness; including not only the way purple and coral impatiens thicken into great mounds of color at this time of year, but also the way lions in Kenya beard themselves with the blood of fawns.

You tell the truth even when you have to tell it about us — human creatures who look so much like God, and have fallen so far from God.

To hear in the world both the song of God and the groaning of all creation, to prize what is lovely and to suffer over what is corrupt, to ponder these things and to struggle to understand them — these are ways of

Education Issue 1997

Just what is a 'failure'?

Jen VanderBeek

Yesterday was report card day at our house. Always a reason to evaluate and look at our progress.

Overall, the kids did well. The oldest one did great in one course, okay in two others and will have to move his butt in the fourth. The beautiful one did beautifully. The studious one earned excellent marks. And the cute little one is still wallowing in the joy of being told she's "wonderful."

And then there is the dreamer. He is the one who can relate interesting facts about na-

ture and animals, just like that. He is the one with a gift for friendship. He can make connections with any kid; both the class bully and the weakest, "persecuted" one are his best buddies. Along with almost everyone else in the class.

He is the one who can detect a hurting soul from a mile away and deliver a smile, or a joke, or even a hug at exactly the right moment. He is the one who likes to run and jump and kick the ball around, but would rather cheer than be on the team. He is the one who can look at a cloud and tell you

which continent it most resembles.

He is a failure.

He told me so with tears streaming down his cheeks. He wants to quit school. He wants me to homeschool him.

He is 10 years old. He is living in a house with four siblings who live to ace the challenge. He is not like them.

"Lucas, who is the best fisherman in our house?"

"Me."

"And who is the best fort designer and builder in our family?"

"Me." So he has two report

cards. One from the school; and one he and I designed.

No one gets extra perks for good grades in our house. Everyone is given a loud "yahoo" for getting the report card. We all celebrate report card time equally. Even the "failures."

I spoke with a man recently who learned that he was a failure early in life. All the things he couldn't do were recorded and his shortcomings loomed loudly. He forgot how to hear the praise for the things he could do. He lives his life now mostly unhappy with himself and always looking towards that inevitable negative report that will convince him anew that he is still and always a failure.

He hated school. Day after day he felt the message of his failure driven into his soul. Every question that he couldn't answer. Every word that he couldn't read. Every line that he

had to write as punishment amounted to the same dismal thrum: "I am a failure. I am a failure. I am a failure...."

Is it too late for this man to learn that he gets full marks for singing to his infant daughter? For working hard day after day in the fields? For knowing the proper elements and mixtures and chemicals and timings to bring his crops to harvest? For being faithful to his God?

There are many areas in my life in which I am a total failure. Absolutely total.

I told Lucas about some of those things. Showed him my "report card," so to speak. He is looking at me in a funny way today. And he is smiling.

So this morning we are going bowling. I already know who is going to win.

Jen VanderBeek lives in Forest, Ont.

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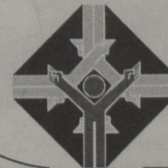
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Education Issue 1997

Teaching overseas: A personal perspective

Jeremy Van Duyvendyk

*I am a Christian teacher
I teach in a Christian school.
I teach in Seoul, Korea.*

It was not so long ago when you and I would be bumping into each other at the Christian schools teachers' convention, or perhaps finding ourselves immersed in one of those interminable discussions in the back seat of an aging car as we raced to "be on time" for the principal's club.

Those were indeed the good old days. They were laced through and through with fond memories: of sitting down in my office with a Kindergarten child trying to convey as best as I could just why it is considered inappropriate to call someone a "fat"; of trying to strike the ever elusive balance between the needs and wishes of the board, the staff, the parents, and the students; and with the quintessential challenge of deciding whether or not to have "indoor recess."

But those were the days of yesteryear. Today I convey greetings to you as a classroom teacher from Seoul Foreign School. I do so in response to those of you who wish to gain some insight into the "best of times, the worst of times" for an educator engaged in an international school setting.

My first thought upon arrival was, "My goodness! Nobody here has the foggiest idea what OCSTA (the Ontario Christian School Teachers Association) and OACS (the Ontario Association of Christian Schools) represent; let alone the fact that the school directory has only two Dutch surnames listed!" I was experiencing my first dose of culture shock!

Unity in diversity

The operative paradigm at Seoul Foreign School is one of achieving unity of purpose in the midst of a diversity of denominational backgrounds. The school mission statement reads: *Seoul Foreign School, centered in Christ, provides a high quality, Western-style education and promotes Christian values, personal integrity and responsible world citizenship.*

Staff members are recruited on the basis both of proven professional competency in their respective fields of teaching, as

well as commitment to the Christian faith.

Sunday mornings are a flurry of activity as the teachers head off to one of a limited number of

Christian teacher at our school with such a unique opportunity to share the gospel. For, in contrast to the staff, the students come from a variety of faith backgrounds. The collage of faiths includes several varieties of Buddhism as well as deeply held traditions and world-views arising from centuries of adherence to the teachings of Confucius.



South Korean elementary students.

English-speaking churches in the area. During our time in Korea we must all choose which denomination best represents our own church back home — Lutheran, Presbyterian, Anglican or Roman Catholic.

The school requires all classes to receive instruction in "Christian education," for the elementary school, this translates into the adoption of the CSI (Christian Schools International) Bible curriculum within a daily 45 minute class. Each class starts off with devotions and sharing time. This time slot presents the

"Bible class." That's when many of their concerns about life and living are discussed and prayed about first thing in the morning.

Best of East and West

In my view, this school presents the student with the best of what both the East and West have to offer. Our students come to class with a healthy respect for authority and a keen desire to learn. My greatest conflict with both the parents and with my own students is that I have not been giving enough homework. And the loudest

complaints come from my students! Achievement standards are set high and students are expected to perform to the best of their ability. It is this climate of commitment to excellence, active parental support, the students' desire to do well, and a supportive administrative team committed to providing an education "centred in Christ" that makes teaching at Seoul Foreign School such a joy.

This is not my and my wife's first time overseas. Elizabeth and I first met in Haiti. She was teaching in a school for deaf children; I was employed as the fifth grade teacher at a mission school. Some time later, we set off for East Africa where Elizabeth taught at a British School. Under the auspices of World University Service Committee (WUSC) I was involved in teacher education and curriculum development for elementary schools in Malawi.

One key to success in any overseas posting is recognizing that God loves diversity.

And therein lies the "fun" of overseas life. Koreans drive on the right, walk on the left. Woe betide you if you try to walk up a crowded subway stairwell "on the wrong side"!

For those who may be interested in pursuing a teaching career in an overseas school, Elizabeth and I would love to hear from you. There are many questions you may have that we could address to help ease you through the application process, which in itself can be quite daunting!

The Lord bless you and keep you in his service — wherever you may be.

Elizabeth and Jeremy Van Duyvendyk can be reached at jvan@crusader.sfs-h.ac.kr (Internet) or by "snail mail" at 55 Yunhi-Dony, Suhdaemoon-ku, Seoul, 120-113, Korea.

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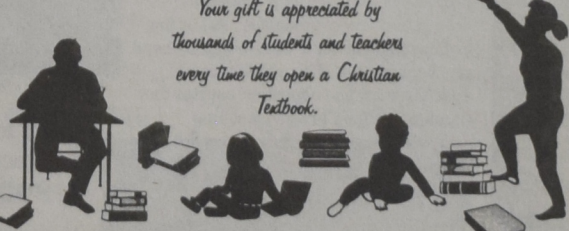


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Education Issue 1997

Dordt gets communications grant

Jim De Young

SIOUX CENTRE, Iowa — Dordt College will receive a grant from the Roy Carver Trust that college officials say will help it move ahead in its plans to upgrade its computing and communication system.

Dordt is one of 25 colleges in the Iowa College Foundation (ICF) that will join in the Communications Technology Challenge Program resulting from the Carver Trust's three-year, \$3 million matching grant to the foundation. The grant calls for member colleges to raise \$1 million dollars among themselves each year, where-upon the Carver Trust will distribute an additional \$1 million to the colleges. The colleges will contribute to the matching fund and share in the Carver grant on the basis of their enrollment.

According to David Netz, Dordt's chief information officer, the Carver and matching funds will add about 25 per cent to the college's annual budget for communications technology purchases and maintenance. "The Carver grant fits well into the college's technology plans," says Netz, pointing out that Dordt has long had impressive

communications and technological capabilities and has plans for continual updating. He believes that the grant funds will allow the college to accelerate elements of the plan and reach certain goals more quickly.

"The availability of the grant money allows us to consider a wider variety of options than our normal budget allows," adds Jim Bos, director of computer services.

Both Netz and Bos have a long list of projects which they hope to carry out in the next few years with the help of the grant, but much of the list they place under the heading "network upgrading."

Connecting the community

Central to the plan is the completion of the campus-wide fiber optic "backbone," the wiring that links all campus buildings. All that remains to be wired are the B.J. Haan Auditorium, the recreation centre now under construction, and studios of the college's radio station, KDCR.

The grant will also help Dordt continue its move to a standardized desktop operating system, according to Netz. "Our

current multi-platform network has served users well," he says, "but going to the more familiar desktop environment makes for a more user-friendly system." On the software side, plans call for seeking groupware options that allow for more collaboration and sharing of data in various formats.

Netz believes that Dordt's location has been a plus in the development of communication technology. "People assume that since we are in a rural setting, we can't keep up with technological advances. That is simply not true," he says. He points to Dordt's T-1 Internet access line, voice-data telephone connectivity and interactive videoconferencing capabilities as examples of advancements many campuses are just beginning to make.

Dordt has been blessed, says Netz, by being in a location that has led to collaborative relationships, such as that with Mutual Telephone Company, the Iowa Communications Network, and inter-college affiliations such as the Iowa Association of Independent Colleges and Universities and, now, the Iowa College Foundation.

King's first ed student receives Alberta teacher's certificate

EDMONTON (TKUC) — Pearl Samplonius of Edmonton received a welcome Christmas present. She became the first student in The King's University College's (TKUC) teacher education program to obtain an Alberta Department of Education Professional Teacher Certificate.

Since graduating from high school in the U.S. Samplonius has worked and studied in various parts of North America. She has a Bachelor of Arts (Honours) from York University, and a B.Chr.Ed. from Redeemer College in Ancaster, Ont. Samplonius is also an accomplished musician who is an associate of the Royal Conservatory of Music (piano).

Being married to a minister has led to many moves. This has allowed her to teach music both privately and in Christian schools in B.C., Alberta and Ontario. Samplonius has also taught other classroom subjects in a variety of Christian schools.



Pearl Samplonius

Long road's end in sight

In 1995 Samplonius moved back to Edmonton with her husband. Because her Redeemer College education degree was not recognized for certification in Alberta, she enrolled in TKUC's "After Degree" education program which was launched that September. She received enough credit for previous university-level education courses to enable her to complete her TKUC Bachelor of Education degree in three rather than four semesters, thus qualifying her for certification before her classmates. Samplonius will receive her Bachelor of Education degree on April 26, 1997, along with 20 other education students who will have completed degree requirements.

TKUC offers a variety of three- and four-year degree programs in the liberal arts and sciences, as well as selected professional areas including business, environmental studies and education.

Visit TKUC's Web site at: www.kingsu.ab.ca.

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Photos courtesy of Calvin Christian School, Hamilton

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Wednesday, April 30, 1997.



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Calvin attracts retirees

Phil de Haan

GRAND RAPIDS, Mich. — When the Calvin Academy for Lifelong Learning (CALL) was launched last fall by Calvin, in co-operation with the Elderhostel Network, organizers hoped the program might attract 200 members. Halfway through year one, CALL — a learning opportunity for the retired and semi-retired — has exceeded all expectations with a membership of 290. CALL classes offered during the fall semester included 10 choices, such as "Finances Matter," "Photography," "National Elections," "Aging and Death" and "Shakespeare's Tragedies."

This spring CALL will offer 16 classes. In addition, CALL runs Calvin's Noontime Series, sponsors seminars after Passport to Adventure travelogues and

holds a monthly members lecture and fellowship meeting. CALL members also have library privileges in Calvin's Hekman Library.

CALL focuses on peer learning. Members serve as instructors, with all teaching done on a volunteer basis. Members, who need not be Calvin graduates, pay dues and also pay course fees, with the monies generated being used for operating expenses, mailings, the monthly social and educational meetings, an annual luncheon and receptions.

CALL is Calvin's response to the "greying of America," a trend that has been well-documented by many gerontologists. The Elderhostel Network works with about 200 Learning and Retirement institutes (or LIRs) across the U.S., one of which is CALL.

REDEEMER COLLEGE



Comment

Two under 35

Dear Peter:

In your last letter, Peter, you wrote about a colleague of yours, a Roman Catholic priest, who told you that nothing much is expected from a priest until he's 45, because of the assumption that wisdom comes with age.

This reminds me of an older man I once had the pleasure of working with. Bill was about the age when most people are considering retirement, but because he had lost most of his life's savings in a development project destroyed in a tropical storm, he continued to work. He was one of those people whose life story would amaze any listener: he had survived the Nazi annexation of Austria, immigrated to Canada with nothing in terms of material goods, raised a family, and worked hard to establish his own business.

I suppose he intrigued me because of the commonality between his story and that of members of my own family, despite our differences in ethnicity and religion.

One day we were talking about our respective ages. "What age would you most like to be?" I asked him. "Or are you perfectly happy being 65?" Without even pausing to consider his response, he replied, "I'd like to be 45 again, but only if I can know what I know now." I thought that was the wisest statement I had ever heard.

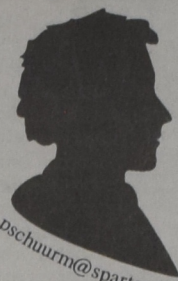
I was struck that he so valued the wisdom and knowledge 20 years of life experiences had brought him. In a society where eternal youth is one of our celebrated idols, it made quite an impact on me to hear somebody almost 40 years older than myself say they'd not turn back the clock. That's something I'd like to be able to say at age 65.

What I especially enjoyed about Bill was his ever-present smile and his sense of optimism. Despite the hardships he had experienced in his life, despite the financial situation he then faced, he was always cheerful and confident that everything would work out. Generation X, the generational "box" you and I find ourselves in, Peter, is typically defined as an age bracket that is overeducated, underemployed, and characterized by pessimism. Someone I recently met who has just returned to Canada after spending fifteen-some years working in West Africa told me that what has struck her most since her return is the level of pessimism in Canada's youth.

It's hard to feel optimistic about your future when the unemployment rate of young people today hovers in the high teens. And it's not just the economy. I've had conversations with people my own age who tell me they don't bother to vote in political elections because they think it's a waste of time. Politicians never listen to the people anyway, they feel, so why bother?

On a more personal note, I myself sometimes think about how much suffering I know I have yet to face in my life and it almost paralyzes me. How will I get through what I have yet to endure? But when I think about all this, and then consider my friend Bill, who has experienced a lifetime of economic highs and lows, and war, and political upheaval, and immigration, and family disintegration, and yet still continued to believe in the ability of the human spirit to prevail, I cower and ask myself, what right have I to be pessimistic about my future, considering what generations past or even people around the world today have had to cope with just in order to survive?

And I ask myself, what right have I, as a Christian, to be pessimistic? Is my faith not strong enough for the times we live in?



Peter Schuurman



Elizabeth Salomons

Dear Elizabeth:

Elizabeth:

Your letter has struck a nerve (or should I say an exposed wire?). I feel I could write a book on this subject, not to mention a couple of sermons.

You see, I received my MA degree from a well-respected Canadian university a few years ago. I had applied for a number of jobs before graduating, and eight months later I was still without work. I had sent out numerous individually-tailored applications, for everything from professor to youth pastor to photocopy person at Business Depot. Finally, I got part-time work as a telemarketer.

With persistence, and not too little Grace, things gradually got better. You see, 400 students graduated from B... last year, and marched into the marketplace with the skills and enthusiasm of R...

I'd tell a hundred more. Or maybe four hundred. The really sad part is that some of them actually went to teach in elementary school last year, and that includes students who went to their parents' church camps and Sunday schools between ages 10 and 15 per cent, and that's not counting those who were recruited by televangelists or Pentecostals. And yet, they're all going to get into the education program. The competition is so intense that even if you have a PhD in Education, it's hard to get into the program that acts as a precursor to being hired as a teacher.

Sadly, the program that acts as a precursor to being hired as a teacher is so competitive that many of the best students won't be able to use it. All right, now let me go back to your question about how to find good jobs.

If Ecclesiastes was written today, it might read something like this: "How can we find good jobs? It is vanity, vain, how is it to be attained?"

...I feel I could write a book on this subject, between ten years more. Or maybe Grace, and eight months later I was still without work. I had sent out a little got part-time work as a telemarketer. That's really a few weeks ago, curious to find out how many of them actually got teaching jobs. They told homicide to get not the sad part, and that includes students who went to teach overseas. I phoned child studies, the program that acts as a precursor to being accepted in the con-ed program, students eye each so other students in class, careful not to share any information. Some even rip pages out of library material the graduates get jobs.

If the theme of Ecclesiastes were put into song today, it would certainly be a hit single.

Now, Elizabeth, how is this different from your friend Bill? I don't think the question are so pessimistic these days? through tougher times?" It is, as you say, a matter of worldview. How come, in the mid-

I've had talks with some older folks about this, and they understand what if this isn't what is generating pessimism and it is "...now we have a real enemy, and it is..."

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...the class, won't be able to use it. All this competition to get into a program where 10-15 per cent
...some of Ecclesiastes were put into song today, it would certainly be a hit single.
...Now, **Elizabeth**, how is this **different** from your friend Bill? I don't think the question is, "Who went
...through tougher times?" It is, as you say, a matter of worldview. How come, in the midst of trouble, people
...are so pessimistic these days?
...I've had talks with some older folks about this, and they understand this pessimism to be something that is
...being marketed to young people — through despairing music, but is more a reflection of people's life situations?
...But what if this isn't what is generating pessimism, but is more a reflection of what youth already feel. Whatever it is, it's something deep.
...Maybe now we have a real enemy, and it is us. Maybe all the dark, despairing songs are like songs of lament,
...not simply causing despair, but also reflecting what youth were for the boomers; but never assume that God has abandoned us
...I would like to say that there is an alternative. Our call, I think, is to be realistic and hope-full: to realize
...that things won't be as easy for us as they were for the boomers; but never assume that God has abandoned us
...just because we see "progress" taking a U-turn with our generation.
...I **bumped into** a **Chinese Christian** visa student on his way into a stressful exam. "I hope it goes
...said, "I am in hands of the God," he replied.
...Such a simple statement of faith, and yet so profound! We are, and remain, in the
...Provident Father, faithful Redeemer. If I could only live each day, passionately believ-
...It's not that easy. A Reformed Christian college professor once said to me
...is apathetic — lacking passion for a triumphal Kingdom vision. Hope
...the perfect panacea for generational woe. Maybe this means
...humble beginnings, humble resources, and a humble spirit.

...the question is, "Who is to be something that is in the midst of trouble, pessimism, and Generation X literature and pessimism, but is more a reflection of people's life situations? We are, and remain, in the hands of God, our enemy, and it is us. Maybe all the dark, despairing songs are like songs of lament, but also reflecting what youth already feel. Whatever it is, it's something deep. Our call, I think, is to be realistic and hope-full: to realize because we see "progress" taking a U-turn with our generation. "I hope it goes well," I said. "I am in hands of the God," he replied.

Such a simple statement of faith, and yet so profound! We are, and remain, in the hands of God, our provident Father, faithful Redeemer. If I could only live each day, passionately believing it! **I bumped into a Chinese Christian** visa student on his way into a stressful exam. "I hope it goes well," I said. "I am in hands of the God," he replied.

It's not that easy. A Reformed Christian professor once said to me that this generation of Christians is apathetic — lacking passion for a triumphal Kingdom vision. Hope in Christ therefore does not seem to be the perfect panacea for generational woe. Maybe this means that our destiny will be a humble one. With humble beginnings, humble resources, and a humble spirit.

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Peter

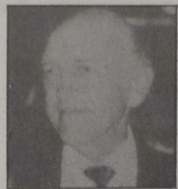
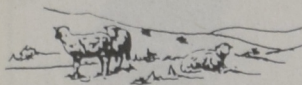
Elizabeth Salomons is an editor for a Toronto publishing company. Peter Schuurman is the Christian Reformed chaplain at Brock University, St. Catharines, Ont.

Elizabeth

Agriculture

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE



It is enough to make a tough, weathered farmer cry! Drought, blizzards and frost take their toll, but they pass and there is time to recover. However, an unrelenting spew of mixtures of toxins by the petroleum industry into the countryside has forced farmers to sell and move because their cattle are chronically ill and they and their families sick. The provincial government has turned a blind eye to this catastrophe.

The Bocock family, living 18 miles from our farm, are typical of many Alberta farm families who suffer from sulphur and volatile organic compounds (VOCs) from a variety of petroleum installations. The Bocock dairy farm north of St. Albert has been in that family for 60 years and is well-known as a successful operation where visitors are always welcome. All these years it provided an income to four or five families.

Health problems attributable to pollution are a current threat. In their dairy herd, lesions and abnormalities associated with reproduction top the list of health concerns. Soil samples indicate a steady increase in acidity. Alfalfa, a staple crop on dairy farms, and sensitive to soil acidity, does not maintain vigor beyond one year. Asthma has now struck one of the farm's families (there is no family history of that disease).

Stifling the evidence

Because of the similar experiences of many ranchers and farmers, the Alberta Cattle Commission (ACC) commissioned a study into the effects of the petroleum industry on cattle. The work was done jointly by a consultant firm and the Alberta government's environment research centre at Vegreville. It was an extensive literature review from scientific journals worldwide.

When the report was completed in April 1995, the government and the ACC refused to release it, but in-

stead handed out their own smaller, revised version. Only last month, information and privacy commissioner Bob Clarke finally forced the release of the original report. Now the ACC is calling for reduction and potential elimination of flaring (burning of waste products) and Alberta municipalities have banded together to ask for elimination of flaring.

Fourteen years ago an investigation was done in the Pincher Creek area into an alleged link between reported illness and gas plant emissions. Amazingly, the study found that there was no substantiation for the many complaints there, similar to what the Bococks are now experiencing. But reality forced farmers there to move dwellings up onto the windy hilltops to escape the deadly gasses which tended to gather in places sheltered from the wind. Some farmers invested in "sick-cow trucks" which were used to rescue cows knocked down by the noxious fumes. If the farmer was fortunate to find them in time, he would winch the cows onto his truck and haul them to a hilltop where there was enough fresh air to put them on their feet again.

Turning a blind eye

The provincial government's Environment Protection Department, which is looked to for protection of the common good, seems to be so callous as to ignore tragedy occurring over a large area of Alberta.

Following are some of the contortions required to maintain this attitude:

- Standards for the petroleum industry have been reduced to "guidelines."
- Toxicity ranking systems have been downgraded.
- Testing is done for sulphur compounds only, when there is significant spilling of such carcinogenic gases as benzene, toluene and styrene.
- Testing schemes are outdated and faulted and no longer used elsewhere on the continent.
- Minimal monitoring. Alberta has 11 monitoring stations, some in suspect locations and not covering some of the most polluted areas. In contrast, Vancouver alone has 33 monitoring stations. Alberta has five mobile monitors which mostly sit idle. The oil and gas industry

Something stinks in Alberta

is now expected to monitor itself on behalf of the government.

- Decisions of the Alberta Energy and Utilities Board (AEUB), a quasi-government body financed by the petroleum industry, can no longer be questioned in a court of law.

- Stalling. In the face of the incriminating ACC 1995 study, spokespersons for the petroleum industry and the Alberta government say it will be the end of 1997 before a decision will be made to even study the health effects of flaring.

Pollution frightening

Anthony Newton, P.Eng., did a study on air pollution in 1993 for the city of Edmonton. What he discovered shook him to the extent that he felt compelled to also write a report for the province as a whole. He and his family have since moved to Nova Scotia to escape the pollution in Alberta, and their children, who have asthma, are much better now.

Some of the VOCs spewed out by petroleum facilities mimic natural hormones in the body. They interfere with a cow's normal reproductive cycle. They can make a cow aggressive. They can make even a burly farmer cry. Losing livestock, the farm and one's family's health are not the only reasons. Adding insult to injury, some of the emissions themselves play havoc with human emotions.

Who would have thought that we would reach such a low point in the history of Alberta that our government, seemingly in collusion with the petroleum industry, willingly sacrifices its agricultural heritage and even the health and lives of its citizens. Could it be that the government is addicted to oil and gas revenues, as they have admitted to being with video lottery terminal revenues?

In confronting the massive power of business and government, the ordinary citizen has little option. May compassion and good sense prevail so that the petroleum and agriculture industries are able to exist side by side in Alberta.

Vern Glennie is a sheep rancher near Edmonton. He is active in Earthkeeping, the association of Christian Farmers in Alberta.

Dordt ag prof and student create pioneering weed control project

Sally Jongsma

SIoux CENTER, Iowa — When Dordt College agriculture professor Ron Vos began his doctoral program three years ago he wanted his research to help farmers cut production costs through environmentally sustainable methods.

His current research may well do that. At the same time it provided a great research opportunity for one of his students.

Vos decided to study whether medic, a short-lived species from the alfalfa family, could be used as a weed control cover in row crops like corn. If the medic did not inhibit production, it would cut the cost of keeping the field weeded — both in labor and herbicide use.

Medic, which grows early in the summer and then dies by early August, is widely used in

Australia as a forage crop but is little used in any way in North America at present.

Not 'cut and dried'

Vos soon learned that his research would be extremely time-consuming. Samples have to be cut, dried and weighed monthly. The volume of data from counting, collecting, and analyzing is immense, and the whole process demands great precision.

Benjamin Van Ee, an environmental studies and Spanish major, heard about Vos's research and was so interested that he asked to work with him.

Could increase yields

Last summer Vos and Van Ee set up four blocks with 20 different test plots in each at Dordt's Agriculture Stewardship Center. Each plot received a dif-

ferent combination of treatments: three different species of medic were seeded at different rates with different amounts of fertilizer and weed control.

Although Vos and Van Ee's research has been extensive, it is only the beginning of a longer process. "We're doing very basic research that might some day be picked up as an extension service project or continued by other researchers," Vos says. Nevertheless it is crucial to determine whether medic as a weed control holds any promise.

Another exciting angle to the study is the fact that some data hints that medic may add nitrogen to the soil and thereby increase crop production.

After the stewardship centre plots were harvested for the season, Van Ee was busy working on greenhouse experiments

with medic and corn to determine whether the medic inhibits corn growth. "It's not definitive at this point, but the medic seems not only to inhibit the growth of velvetleaf and lambsquarter without inhibiting the corn, but it also seems to improve soil quality," says Vos.

Opened his eyes

Although they haven't proved that conclusion yet, these results are being researched by a graduate student at South Dakota State University. Van Ee also analyzed data from last summer's work, compiling information and putting it into graphs that show the results.

He worked 10 to 15 hours a week on this project. Van Ee says it "opened my eyes to graduate school, but also made me aware that I want to be

selective about where I go and what I do." Before he takes that step, Van Ee plans to gain other experience. He already has spent two summers at AuSable Institute for Environmental Studies in Michigan and will take another AuSable course at Bishop Heber College in southern India over the semester break.

This semester he has joined the Latin American Studies Program biology/ecology tract and is studying in Central America. Later, he says, he wants to serve in an internship or work with a relief agency, the Peace Corps, or some environmental protection organization.

This story first appeared in the Dordt College Voice, Dec. 1996. Sally Jongsma is editor of the Voice.

Christians in Careers



Nandy Heule

On the job with Willy Nywening

Here's one of Ontario's best kept secrets: in April, all Christian women are invited to "Celebrate Wholeness in Christ" during the fourth annual conference for women in the Christian Reformed Church.

Many readers might be unfamiliar with this weekend retreat, to be held this year in Strathroy, Ont. It's time for this to change.

The women's conference is a grassroots event that brings together Christians from across Ontario to celebrate God's goodness and the on-going struggle of the church to be a fellowship of the Light that is as broadly inclusive as it possibly can be.

This year's event features Cele Mereness, now co-ordinator of training and consulting for CRC Publications, and a woman who has moved mountains on behalf of mentally retarded Christians.

We are all children of Light! And the conference offers a variety of workshops to strengthen and celebrate our convictions that our faith can shatter darkness. The group organizing this conference isn't looking for additional tasks to toss some excitement their way. On the contrary, most of the organizers are women with multiple interests, jobs and responsibilities. It's difficult for these women to take on yet another task, yet they wish to do so in service to the church.

Willy Nywening, workshop co-ordinator for the conference, is one of those women who juggles it all: a full-time job, a family with a husband in public life, and active church involvement, including her role as consultant for CRC Publications, a position that pays only an honorarium. The Christian Reformed publishing house, based in Grand Rapids, Mich., also hopes to release Nywening's first full-length book this spring.

Two of Nywening's children are in university and two still attend high school. The family attends Westmount Christian Reformed Church in Strathroy.

Name: Willy Nywening.

Job: High school teacher, church education consultant, writer

Age: 50-something

Employer: Strathroy District Collegiate Institute

Location: Strathroy, Ontario.

"If I would have gone to school for five years and couldn't get a job in my field, I think I would feel a little bitter," says Nywening about her daughter who is about to graduate with a teaching degree from York University in Toronto this spring. My daughter wants to teach just as much as I do, but school boards aren't hiring like when I started teaching in 1968."

In the mid-'60s, when the peak of the baby-boom generation entered school, the demand for teachers outstripped supply. Nywening got her chance to do what she always wanted to do: be a teacher. "I don't know why, but that's what I wanted to do. I enjoy working with children."

After teaching for seven years, Nywening took a 10-year leave of absence to raise her family of four children, then started supply teaching until she eventually re-entered the profession full-time as an English literature instructor.

"I love what I do. I love to read, love literature," says Nywening, adding it's a privilege to get paid for what one likes doing so much. It's wonderful to see kids get high on literature, to move them from hating English — and hating you as a teacher — to opening the door just a little, and then a little more, she says.

Loves to read

Her days run from around 8 a.m. to 3:30 p.m., and she teaches four classes of about 25 students each, allowing her preparation time during her workday. The challenge is to meet every student's needs, every day, she says. A lot of children don't have solid support systems and they need that support, says Nywening. "You can pretty much pick out the kids from supportive families: they know their manners even if they don't always use them."

Nywening has taught children in the public and private Christian system, and she can see the good in both settings. In the public system she says she has to prove that she is "different" through actions. You can't preach to kids, she says. Instead, she does her best to treat students with equal respect, even the ones that come into the classroom with a very negative attitude. "I collect the things kids write and try to make specific, positive comments on their work," Nywening says.

It's a very time-consuming task, but it shows students that she really cares. "I try hard to touch kids. The world today is a hard place for them."

For women interested in attending the Fourth Conference for Women in the CRC, please contact registrar Tessa Tjoelker at (519) 245-0253 before March 15 to receive an early-bird discount on the registration fee of \$80, which includes all meals and a T-shirt.

Nandy Heule is a writer and editor who is celebrating the recent release of her third title for CRC Publications. She wrote the leader's guide to her husband Nick Overduin's book on the Gospel of Mark, *The Voice from the Cloud* (CRC Publications, 1997) and reports that working on this joint venture was "a big thrill and a wonderful gift."



Marian den Boer

Walking on water — or was it ice?

A cold sunny Sunday afternoon found Marty, myself and our two middle children, Paul and Michelle, cross-country skiing at the local golf course. We kept out heads down into the wind as we skied across the rolling landscape toward a tobogganing hill 11-year-old Michelle had discovered several days earlier. She led us to the crest of this giant hill where we stood anticipating a long, exhilarating run, possibly right to the distant woods.

"You go first, Michelle," Marty said, thinking he'd give her the honor as this place was her discovery.

'A nice track'

Michelle picked up her challenge, but took a tumble right in the middle of the slope.

Paul and Marty quietly discussed and pointed to the base of the hill as they patiently waited for Michelle to entangle herself. From under my wool hat I couldn't hear what they were saying. Anyway, I really didn't see the need for a discussion. It was a big hill. I could easily avoid Michelle. There was even a nice track just over from where Michelle had wiped out. I pushed off with my poles.

"Watch out for the ramps!" hollered Paul. His words flew away on the wind. I assumed he was yelling some kind of encouragement as I blindly followed the well-worn tracks down the slope. What a lovely hill! Then just as the ground started levelling out, I saw the ramp. It was a wide well-built ramp guaranteed to send any toboggan, sled or snowboard hurtling through the air. I was within a ski's length of this ramp when I noticed it. I was travelling too fast to bail out. It was too late to steer clear.








Ramp-ant bruises

Now let me assure you, this 44-year-old woman is no fearless wonder. I don't do ramps — if I know about them. I don't jump off diving boards or ride on roller coasters. Yet here I was flying through the air like Eddy the Eagle. I tried to line up my skis for a graceful landing, but to no avail. The tips of my skis overlapped and I ended in a jumbled heap on a patch of ice. That earned me some rather painful bruises on both knees and elbows.

Looking back, I see that I address life much as I approached that hill. I'm always ready to walk on water. It's a good thing I'm married to the kind of guy who counts the cost. Without him I just might drown.

Marian den Boer lives with her husband and six children in Hamilton, Ont. She likes cross-country skiing because it's usually not scary or expensive like downhill skiing.

Classifieds

Classified Rates	Birthdays	Anniversaries	Anniversaries	Anniversaries																
<p>(Revised February 1, 1995)</p> <p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries . \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<div></div> <p><i>Congratulations to Antje Hamming (Bakker) on her 90th birthday!</i></p> <p>HAMMING: February 28, 1997</p> <p>Much love and best wishes on your 90th birthday Mom.</p> <p>ANTJE HAMMING (BAKKER)</p> <p>We thank God for giving you a long and active life and for all the years you cared and prayed for your family. Mom was born in Oldehove, the Netherlands, moved to Canada in 1951 and along with Dad is now part of the retirement community in Strathroy, Ont.</p> <p>Happy birthday from all of us. Ko & Grace Hamming — Kitchener Marenie & Warner Koiter — Strathroy Tina & Gerry Kromhout — Dunnville Anne & Cor Jongema — Waterdown Wilma & John van Soelen — Brantford 18 grandchildren and 16 great-grandchildren.</p> <p>Address: Mrs. A. Hamming, Trillium Village, 400 Dominion St., #36, Strathroy, ON N7G 3G8</p>	<p>1957 March 9 1997</p> <p>It is with much thankfulness and joy to our Lord that we celebrate the 40th wedding anniversary of our parents and grandparents</p> <p>WALTER and LIA JANSEN</p> <p>Mom and Dad, you have been the vessel that God has used to point us, your children, to Him. Thank you for all the love and concern that you both have given and continue to give to each one of us. We love you very much and we pray that God will continue to bless you with many more years together.</p> <p>Cora & Gerry — Surrey, B.C. Thomas, Jennifer, Christopher Rose & Chris — Toronto, Ont. Alex, Ryan, Madison Heather & John — Mississauga, Ont. Philip, Alan, Michael Ingrid & Todd — Oakville, Ont. Natalie, Stephanie Jackie & Trent — Chilliwack, B.C. Dylan, Tyler, Dara, Casey</p> <p>We invite friends and family to an open house in Clarkson Chr. Ref. Church, 1880 Lakeshore Rd. West, Mississauga, Ont., from 2-4 p.m. on March 8, 1997.</p> <p>Home address: 938 Cristina Crt., Mississauga, ON L5J 4S1</p>	<div></div> <p><i>Congratulations to Walter and Lia Jansen on the occasion of their 40th wedding anniversary!</i></p>	<table><tr><th>Obituaries</th><th>Obituaries</th><th>Obituaries</th></tr><tr><td><p>Febr. 19, 1899 - Jan. 12, 1997</p><p>The faith, in which she lived, is the faith in which she went into the glory of the Father.</p><p>1 Thess. 4:14</p><p>On Jan. 12, 1997, our beloved mother, grandmother and great-grandmother</p><p>MRS. ALEIDA STAD (nee PULLEN)</p><p>was called home by her Lord and Savior.</p><p>Widow of Thys Stad (1890-1974).</p><p>Surviving children: Mien & Stuart Andringa — Niton, Alta. Bill Stad — Houston, B.C. Fred & Tina Stad (nee Klooster) — Smithers, B.C. John & Eva Stad (nee Andringa) — Victoria, B.C. George Stad — Smithers, B.C. Clarence & Tina Stad (nee Boes) — Smithers, B.C. Roelof & Dina Stad (nee Veurink) — Hardenberg, the Neth. 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Classifieds

Teachers

BARRIE, Ont.: Timothy Chr. School invites applications for 1997/98. Anticipating continued growth the following potential openings are being considered:

- 1) **Full-time Grade 1** (experience preferred)
 - 2) **Full-time Grade 2** (French would be an asset)
 - 3) **Full-time Grade 4** with specialties in French and instrumental music.
- Please send resumes by March 1, 1997, to:

Mrs. Jane Tjeerdma, Principal
Timothy Chr. School
49 Ferris Lane
Barrie, ON L4M 2Y1

BOWMANVILLE, Ont.: Due to increased enrolment, **Knox Chr. School** invites applications for two **primary teaching positions** for the 1997-98 school year. Due to an anticipated maternity leave, we also require a senior kindergarten teacher for the 97-98 school year only. If you would like to become part of a dynamic, growing school of over 300 students in a modern, well-equipped facility within a park-like semi-rural setting, forward your letter of application and resume to the principal:

Bill Helmus
Knox Chr. School
410 Scugog Street
Bowmanville, ON L1C 3K2
Phone: (905) 623-5871
Fax: (905) 623-8877

GEORGETOWN, Ont.: **Georgetown District Chr. School** has a **definite opening in Kindergarten**. Because of a large expected enrolment this position could be 100% for two classes. We also have **definite positions** available in the **junior and intermediate grades** due to growth. Strengths in art and computers would be an asset. If you are interested in joining our dynamic, expanding, school community please send resumes to:

Mrs. Treena Sybersma, Principal
Georgetown District Chr. School
11643 Trafalgar Rd., R.R. 1
Georgetown, ON L7G 4S4

OKANAGAN NORTH, B.C.: The **Vernon Chr. School**, a parent operated school, is a diverse Christian community providing education to 234 students in Kindergarten to Grade 8. In anticipation of future growth and the addition of Grade 9/10, the school is seeking the services of an **Assistant Principal** (50% teaching, 50% administration). Applications are also being accepted for possible openings in the intermediate (4-9) and primary (K-3) grades. Send resumes to:

Mr. Elco Vandergrift, Principal
6890 Pleasant Valley Road
Vernon, BC V1B 3R5

Job Opportunities

HOUSTON CHRISTIAN SCHOOL

Houston Christian School invites applications from elementary and secondary teachers for **potential openings in both the elementary and secondary grades**. The specific elementary grade or combination grade is not yet decided. Applications from secondary teachers with skills in math, computer studies or French will be very attractive — secondary teachers need to teach several subjects. We expect about 100 students in the elementary grades (K-6) and 70 students in our secondary grades (7-12) for the 1997-98 school year. A building addition and full gym came into use in November 1995. Houston is a forestry-based community of some 4,500 people. Applications will be welcomed by **Jack VandenBorn, Principal**, at:

Houston Christian School, P.O. Box 237,
Houston, BC V0J 1Z0,
Phone: (250) 845-7736; Fax: (250) 845-7738;
e-mail: hcs@netshop.net

Langley Christian Schools

Enrolment increases and the addition of Grade 11 means positions will be available for the 1997-98 school year. Applicants need to send a resume, statement of educational philosophy, and teaching evaluation reports. Eligibility for a BC Teaching Certificate is required.

Elementary Campus (K-5)

- * Primary & Intermediate Openings
 - * Music (80%) and French (20%) Teacher
- (Qualifications in Phys Ed and/or Special Ed would be added asset at Intermediate level.)

Middle School (6-8)

Possible Opening for Teacher at Grade 7/8
(Qualifications in French an asset.)

High School Campus

- (3 or 4 Teaching Positions)
 - * Computer Science Teacher
 - * French
 - * Career and Personal Planning
- (Applicants also need to be able to teach one or two of the following: Bible, Drama, Math, Business, English, Socials or Science.)

Send applications to the Principals:

Leo Smit
(Elementary)
21789-50th Avenue
Langley, BC V3A 3T2
Phone: (604) 533-2222
Fax: (604) 533-7276

or **Peter Van Huizen**
(Middle/High)
22702-48 Avenue
Langley, BC V2Z 2T6
Phone: (604) 533-0842
Fax: (604) 533-0842

Chemistry/Physics teacher needed

Toronto District Christian High School is soliciting applications from **chemistry/physics specialists** who would like to join a team with a vision for the future of high school education. Please contact me if you have any desire for this job which begins **August 1, 1997**. Send applications to **Ren Siebenga, c/o TDCH, 377 Woodbridge Ave., Woodbridge, ON L4L 2S8**. E-mail: siebenga@tdch.torcon.com

Job Opportunities

Philosophy Position Opening

The King's University College, a Christian liberal arts college offering 3- and 4-year B.A. and B.Sc. degrees and 2-year after degree B.Ed., is inviting applications from women and men for a two-year, full-time sessional position in philosophy.

The successful candidate will teach the introductory undergraduate philosophy course required of all students which, as part of the College's required core, introduces foundational issues and articulates a Christian approach to philosophical inquiry. This individual will be outward looking, have an interest in interdisciplinary studies, show an ability to work with colleagues from other disciplines, as well as demonstrate graduate level course work and competence to teach upper-level courses in philosophy of natural and social sciences and history of philosophy (modern, contemporary). The University College will advertise and fill a tenure-track position in philosophy in 1999. A doctorate is preferred although ABD candidates will be considered; agreement with the University College's Christian Statement of Faith and Mission Statement is required.

Term: July 1, 1997 – June 30, 1999.

Deadline: March 15, 1997.

Send application letter, curriculum vitae, copies of transcripts, and three referees' names to **Dr. S. Keith Ward, Vice President Academic, The King's University College, 9125 - 50 Street, Edmonton, AB T6B 2H3**, Telephone (403) 465-3500; e-mail: skward@kingsu.ab.ca
Web: www.kingsu.ab.ca

THE KING'S UNIVERSITY COLLEGE
Christian University Education

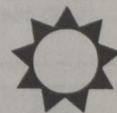
SEEKING A PASTOR

Horizon Community Church, a new CRC ministry of 100 families, is seeking a pastor. The church is located in the thriving suburban community of Highlands Ranch, a part of the **Denver Metropolitan area**. Key to the church's program is Bible-based dynamic preaching, enthusiastic worship, and sharing of the gospel in active outreach to a suburban community. Essential to the church's development is continued facilitation of the merging of two congregations and leadership for staff ministry. Please send inquiries and/or resumes to the **Search Committee, Horizon Community Church, 7140 S. Colorado Blvd., Littleton, CO 80122**.

Travel

SPRING CHARTERS

Adult from **\$499**
Senior from **\$469**
Child from **\$429**
Car rental 1 week \$147 (BTW incl.)



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London (519) 472-2700/Toll Free 1-800-265-1141
St. Catharines (905) 935-9103

Classifieds

Teachers	Teachers	Church News	Miscellaneous
<p>CAMBRIDGE, Ont.: Cambridge Chr. School invites applications for a part-time Resource teacher (60%) to fill a maternity leave from the middle of May to the end of November 1997. Please send resume and references to:</p> <p>Cambridge Chr. School 229 Myers Rd. Cambridge, ON N1R 7H3 Attention: Andy Vander Ploeg, Principal</p>	<p>DUNDAS, Ont.: Dundas Calvin Chr. School will have a definite opening for a teacher in the upper Junior or Intermediate level. Applicants must be able to teach all core subjects in addition to P.E. and French. Computer literacy is a must. Preference will be given to those who have, or are willing to pursue, a CSTC. Interested applicants may send their resumes to:</p> <p>Dundas Calvin Chr. School 542 Ofield Rd.N., R.R. 2 Dundas, ON L9H 5E2 Attn.: Mr. Jack Zondag, Principal For information call (905) 627-1411 Application deadline is: March 18, 1997.</p>	<p>Christian Reformed Church</p> <p>Calls extended: — First, Red Deer, Alta., Rev. James E. Pott of West End, Edmonton, Alta. — Waterloo, Ont., Rev. Herman Van Niejenhuis of Willowdale, Ont.</p> <p>Calls declined: — First, Randolph, Wisc., Rev. Gregg V. Martin of Winnipeg, Man.</p> <p>Calls accepted: — Associate Pastor to Hope, Thunder Bay, Ont., Rev. Philip Weaver of Thunder Bay, Ont. — Sunrise, Ponoka, Alta., Rev. Andrew Van Muyen of Vernon, B.C. — Fellowship, Brighton, Ont., Rev. Riemer Praamsma of Ebenezer, Jarvis, Ont.</p> <p>Available for call: — Fellowship CRC, Edmonton, Alta., recommends Rev. Jake Bin-nema, Jr., to the churches for a call. His address: P.O. Box 112, Brownvale, AB T0L 0L0. Phone: (403) 597-2059. E-mail: jbin-nema@peacenet.com.</p> <p>Change in time of service: — Waterloo CRC's evening service has been changed to 6 p.m.</p> <p>Classis Hamilton: — Rev. Henry R. De Bolster is the Synodical Deputy, and Rev. Marvin Van Donselaar is the alternate.</p>	<p><i>The time is right for</i></p> <p>REDEEMER COLLEGE</p> <p>R.R.S.P.'s</p> <ul style="list-style-type: none"> ✓ RRSP deposit limit is \$13,500 for 1996. With the 1996 deadline of Feb. 28, 1997 fast-approaching, make your 1996 contribution soon. ✓ A Redeemer College RRSP earns a very competitive interest rate, compounded semi-annually.* ✓ For information, call toll free: <p>1-800-263-6467.</p> <p><small>*Determined in January & July of each year in relation to the Consumer Price Index</small></p> <p>777 Hwy. 53 E., ANCASTER, ON, L9K 1J4 (905) 648-2131</p>
<p>CAMBRIDGE, Ont.: Cambridge Chr. School invites teacher applications for a possible opening in our Educational Therapy Program (Discovery/Resource) beginning in September 1997. Successful applicant will need to be certified by the National Institute of Learning Disabilities. Training is available. Please send resume and references to:</p> <p>Cambridge Chr. School 229 Myers Rd. Cambridge, ON N1R 7H3 Attention: Andy Vander Ploeg, Principal</p>	<p>PONOKA, Alta.: Ponoka Chr. School, located in Central Alberta has possible teaching openings in elementary and junior high. Alberta Certification required. Application forms available.</p> <p>E.C. Land, Principal Ponoka Chr. School 6300 - 50 St. Ponoka, AB T4J 1E6 Phone: (403) 783-6563 Fax: (403) 783-6687</p>		
<p>CHARLOTTETOWN, P.E.I.: Immanuel Chr. School invites applications for a possible teaching Principal position for a 1-9 grade school with approximately 60 students. Please send inquiries and/or resumes to:</p> <p>Herman Luymes R.R. #2 Cornwall, PE C0A 1H0</p>			
			Events

Miscellaneous

ATTENTION:

CPJ's Gerald Vandezande will be a guest panellist with others on TVO's **The Parent Connection**, on Thursday, Feb. 27, 10-11 p.m. This is a phone-in show on parenting and educational issues and the panel discussion will centre around provincial funding of faith-based schools in Ontario. **Parents interested in participating can call during the program at:**

**1-888-TALK-587 or
(416) 484-2992**

Interested in
placing an ad?

Get in touch
with us
for details.

The Woodstock Dutch Theatre Group
presents
"EEN BEELD VAN 'N MAN"
a three-act comedy by
J. Hemmink-Kamp

**Admission: \$8.00 in advance
or \$10.00 at the door
(Refreshments during intermission)**

WOODSTOCK: Market Square Theatre
March 7 and 8 at 8:00 p.m.

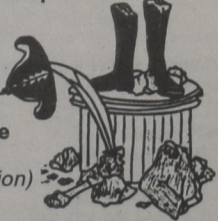
LONDON: Dutch Canadian Club Hall
March 21 and 22 at 8:00 p.m.

Tickets for the above performances from Adrian Rodenburg,
R.R. 4, Thamesford, ON N0M 2M0; (519) 283-6285

PETERBOROUGH: April 5 at 8:00 p.m.
Tickets from Frank Meevis, 25 Emily Manor Drive,
Omeme, ON K0L 2N0; (705) 799-6919

CLINTON: Town Hall
April 12 at 7:30 p.m.
Tickets from Sue Guetter, 400 Victoria Street, Clinton, ON
N0M 1L0; (519) 482-9257

(Mail orders up to two weeks prior to performance, must
include cheque and self-addressed stamped envelope.)



Redeemer College


**- FAMILY -
BACK TO GOD HOUR
RALLY**

St. Paul's Church
227 Bloor Street East (at Jarvis), Toronto


Saturday, March 8, 1997 at 7:30 p.m.

SPEAKER:
Rev. Dave Feddes
of the Back to God Hour
Radio Ministry & C.R.C. T.V.

TOPIC:
"It's Going To The Doctor"



SPECIAL MUSIC
The Choirs & Brass of the
Ontario Christian Music Assembly
of Toronto & Bowmanville
and
"The Kooy Sisters"
Under the direction of:
LEENDERT KOIJ ARCT.
ANDRE KNEVEL at the Organ








Easy to Reach by Subway
MANY CHURCHES ARE PLANNING BUS SERVICE
LOOK FOR ANNOUNCEMENTS

Come Sing Along In A Wonderful Night Of Christian Fellowship

FREE ADMISSION AMPLE FREE PARKING COLLECTION

FEBRUARY 21, 1997

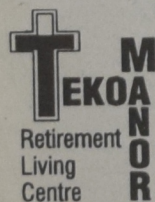
Classifieds/Events

Teachers	Miscellaneous	Miscellaneous
<p>LACOMBE, Alta.: Lacombe Chr. School, serving 377 students in K-9, located in Central Alberta, invites applications from qualified teachers for the 1997-98 school year. Two junior high positions: 1) Math/Science and 2) Physical Education/Language Arts and/or Social Studies. One or more elementary positions are also anticipated. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:</p> <p>John Piers, Principal Lacombe Chr. School 5206-58 Street Lacombe, AB T4L 1G9 Phone: (403) 782-6531 Fax: (403) 782-5760</p>	<p><i>Bethesda Christian Homes</i> <i>In Woodbridge "Just a little above Toronto"</i></p>  <p>Three storey: Seniors' 1 & 2 bedroom apartments, balcony, ravine, etc.</p> <p>Two storey: Residential Care, Private Rooms - 2pc en suite, homelike.</p> <p><i>Retire in comfort, security and peaceful surroundings.</i> For rental inquiries and reservations Phone/Fax (905) 459-2111 Andy Mast, 38 Haslemere Ave., Brampton, ON L6W 2X4</p>	 <p>Voortman <i>Over 40 Varieties of Fine Cookies</i></p>
<p>For Rent</p> <p>CLINTON, ONTARIO ADULT LIFE LEASE RESIDENCES</p> <p>available, 936 sq.ft. to 1235 sq.ft. Fully wheelchair accessible, sprinkler system, central air, security throughout building. Dutch and English spoken. For more info. call (519) 233-7296 or (519) 482-7862.</p>	<p>Attention: All churches Please inform us of important changes. Items under "Church News" will be included free of charge.</p>  <p>The Living Word Sermons for reading services.</p> <p>Contact: R. Vander Ploeg Secy./Treas. 210 Clarke St. N. Woodstock, ON N4S 7M7 Phone: (519) 539-2117</p>	<p>ADA REALTY LTD. 2011-137 Ave., Suite 404 Edmonton, AB T5A 4W2 (403) 473-8149 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p> <p>  Toronto 416-224-5211 Toll-Free (Canada wide) 1-800-667-2525 Fax 416-224-0842 Grimsby 905-945-3301 Burlington 905-522-8602 Emergency Service Available Business & Vacation Travel</p>

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

- Feb. 21** Membership Rally hosted by Redeemer College (Rev. Henry R. De Bolster, emcee), 7:00-8:30 p.m., at SDCHS, Smithville, Ont. Performances by the RC Concert Choir (director: Dr. Chris Teeuwssen), the SDCHS Choir (director: Mr. Peter Bulthuis) and the Wellandport CS Choir (director: Mrs. Sandra Oldejans). Update by Dr. Justin D. Cooper. Free admission.
- Feb. 21-Mar. 1** Students of London District Chr. Secondary School, London, Ont., present the play OLIVER. At 8 p.m. on Feb. 21, 22, 28 and Mar. 1. Info.: (519) 455-4360.
- Feb. 22** Tenth Annual Benefit Concert & Silent Auction with Reception featuring The Georgetown Choral Society. Proceeds to Telecare Distress Centre Brampton. At Holland Chr. Homes, 7900 McLaughlin Rd. S., Brampton, Ont. Auction: 6-11 p.m. Concert: 7:30 p.m. Info./tickets: (905) 459-8439.
- Feb. 22** Alberta convention of the Christian Heritage Party, 9:15 a.m., Sandman Inn, Lethbridge, Alta. Info.: Nellie Slingerland (403) 345-3205 or Cor Labots (403) 479-5147. E-mail: clabots@freenet.edmonton.ab.ca.
- March 1** The Niagara Symphony Chorus, orchestra and soloists, perform Johannes Brahms' *German Requiem*, 8 p.m., Calvary Church, 89 Scott St., St. Catharines, Ont. Info./tickets: (905) 687-4993.
- March 2** The Mississauga Choral Society performs Rossini's *Petite Messe Solenne*, 3 p.m., St. Dominic's Church, Cawthra & Atwater, Mississauga, Ont. Info./tickets: (905) 278-7059.
- March 2** Cephas CRC, Peterborough, Ont., celebrates its 45th anniversary with special services at 10 a.m. and 6:30 p.m. Former members are invited to attend. Info.: (705) 743-4904.



- Rents Reduced thanks to lower interest rates.
- Rents now range from \$775 to \$995/month.
- Some Life Lease units left.
- Monthly maintenance fees reduced also.
- Call George Witvoet at (905) 430-9550 or at 1-800-685-7224.
- Now is the time to act.
- Likely completion date: 1998

Durham Christian Homes Inc., Whitby, Ontario

The Board of Directors of
The Bible League of Canada
invites you to attend:

An open house in honor of
the retirement of

REV. J.G. KLOMPS

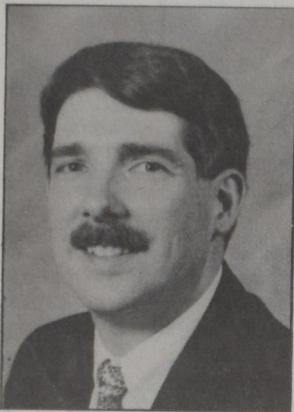
as the Executive Director
of
The Bible League

Saturday, March 15, 1997
2:00 to 4:00 p.m.

To be held at
The Bible League office
3067 Mainway Drive
Burlington, Ontario

News

Calvin hires information VP



Dr. Henry De Vries

Phil de Haan

GRAND RAPIDS, Mich. — A decade ago, when the Calvin College Library still had typing rooms, there was no need for a vice president for information services.

But now computers literally appear everywhere on campus,

including in residence hall basements. At last count, Calvin's campus was home to some 1,500 computers, not including student-owned machines.

The proliferation of computers is a key reason for the hiring of Calvin's first-ever vice president for information services. Dr. Henry De Vries, a 1975 Calvin graduate, has been tapped to lead the college's information-based technology into a new century.

His duties will include: library, academic and administrative computing, computer support services, campus information networks and infrastructure, telecommunications, instructional resources, applied media and distance learning.

De Vries has an unusual background; his undergraduate and graduate degrees are not in computer science but in biology (Calvin; BA), agronomy (Cornell; MA) and floriculture (Cornell; PhD). His career includes seven years as a professor of agriculture at Dordt College (Iowa) and most recently work as the director of the Extension Electronic Technology group for the Cornell University Co-operative Extension System. There he is strategic planner, manager and leader of information technology for an institution with 12,000 employees in 57 county offices and New York City.

De Vries admits that his background in biology and agriculture is unusual for a computer specialist, but he sees strong links between his two loves. "In farming," he says, "we talk a lot about appropriate tools. In the Honduras, a hoe might be the appropriate tool or technology. In Iowa it's a big John Deere combine. We also talk about farming for stewardship versus farming for the bottom line. Your philosophy of farming has an impact on how you make certain decisions. I

approach computers from the same perspective. We need to have a philosophy that informs our approach to technology. We need to make stewardly decisions. We need to make computers effective and appropriate tools for the whole community."

De Vries notes that Calvin already has a much better grasp on using technology than many schools. "The concept at Calvin is already different," he says. "Calvin talks about responsible use of technology. At many places the term is 'acceptable' use of technology — what is legally accepted. Calvin says, 'This is not enough.' Calvin recognizes the responsibilities we have to other individuals and to the community. [That philosophy] was one of the attractive things about the job for me."

De Vries will begin his work at Calvin on April 5. He and his wife, Jan, have four children, ages 15, 13, 10 and 6.

Jury psychology expert joins TWU

Alison McKay

LANGLEY, B.C. — With the media coverage and public interest surrounding court cases of high profile figures like O.J. Simpson, people are looking for answers to tough questions that arise in the legal system.

Trinity Western University is addressing a growing need for education in the field through the procurement of jury psychology expert Phil Laird as the university's new assistant professor of psychology.

Laird, who was the first to complete a PhD in experimental law and psychology at Simon Fraser University, says that this area of study is generating more interest from students each year.

"Right now, SFU offers the only law and psychology program in Canada," he says, "and it is the number one requested stream by students entering into the graduate psychology program at the university."

Laird's area of specializing is jury decision-making. "I have looked at whether small differences in trials and personality characteristics affect juries' verdicts and group dynamics that occur in jury deliberations." In particular, Laird wants to discover whether judges' instructions given to jurors has any bearing on their verdict,

Intriguing research

Under current Canadian and American law, jurors are instructed that they must apply the law without question based on what they have been told by the judicial authority. According to Laird, however, there is a historical precedent, particularly in the U.S., that jurors should be

given the power to nullify the law if, in good conscience, they feel the law will not produce a just outcome.

Laird says, "There are serious implications for policy making — implications that could affect laws dealing with abortion and euthanasia, among others."

Since working at TWU, Laird

has proposed the university's first law and psychology course to begin at the end of April.

TWU is a privately funded Christian liberal arts and sciences university in Langley, B.C., with over 2,500 students from around the world.

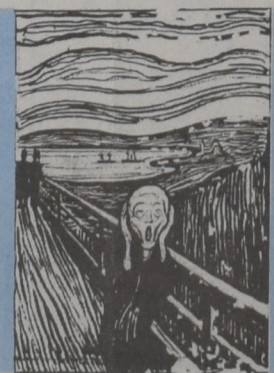
Art Gallery of Ontario mounts Munch exhibit

Gallery adopts 'pay-what-you-can' policy

Marian Van Til, with AGO files

TORONTO (AGO) — Until April 20 visitors to Toronto and the Art Gallery of Ontario will have a rare opportunity to see a celebrated version of Edvard Munch's famous oil painting, "The Scream." "The Scream" is on loan from the Munch Museum in Oslo, Norway.

Edvard Munch (1863-1944) was a Norwegian Symbolist, a painter and printmaker who explored the inner conflicts of modern human beings. Tragedy, intense and dramatic love affairs and the bohemian enclaves in Oslo and Berlin figure in Munch's imagery, reflecting an intertwining of his life and art.



His works were at first met with incomprehension, even abuse, but by 1902 he had achieved recognition in artistic circles in Europe and came to be considered (along with Van Gogh) a forerunner of the German Expressionist movement.

AGO's exhibition comprises 59 rare examples of Munch's woodcuts and lithographs which demonstrate the artist's characteristic themes of love and death.

To make it easier for more people to see such art (and to keep itself solvent), AGO began a "pay-what-you-can" admission policy on Feb. 19. (The suggested fee is \$5; past admission was \$7.50 for adults).

As well, the museum has extended its evening hours (to 9 p.m. Wednesday to Friday; to 5:30 on Saturday and Sunday). It has also re-launched The Gallery restaurant and introduced a multi-use electronic cash card called "ArtCard." AGO also allows "virtual access" to part of its collection via a redesigned Web site (www.ago.net).

News Digest

Vicars lack conviction

LONDON (EP) — Nearly two-thirds of the 200 Church of England vicars surveyed by the London *Sunday Times* were unable to recall all of the Ten Commandments. The survey found that some vicars could remember only two of the commandments, which form the basis for Christian moral law.

A spokesperson for the church excused this dismal performance saying remembering lists of any sort is difficult under pressure. "When people are put on the spot like this, of course they can't remember," the spokesperson said. "Given time they would recall them."

Most clergy could recall the commandments prohibiting adultery and covetousness, but had difficulty with the others.

The survey also found that 31 per cent of vicars surveyed do not believe in the virgin birth, 21 per cent do not believe in Satan, 12 per cent don't expect Christ to return, and five per cent don't believe that Christ performed miracles while on earth.

That's not in the Bible!

TOULOUSE, France (EP) — What was supposed to be a video cassette of Bible stories turned out instead to be a Spanish pornographic film, much to the surprise of a French family.

Larousse, a publisher known primarily for dictionaries and encyclopedias, said the family's children did not discover the error until they began watching the film. Larousse blamed the mix-up on a tape editing house, and withdrew all bible tapes in the region until they could be checked.

True conversion

LAGOS, Nigeria (EP) — Spare parts worth thousands of dollars were returned to Nigeria Airways after the man who bought the stolen goods converted to Christianity. The airline said it received the parts Jan. 15 and agreed to protect the identity of the businessman, who has determined to change his ways.